

# THE PRINCIPLES,

OR,

The PATTERN of

wholsome Words.

Containing a Collection of such  
Truths as are of necessity to be be-  
lieued vnto saluation, separated  
out of the body of all  
*Theologie:*

Made evident by infallible and  
plaine prooves of Scriptures.

*And withall,*

The seueral vses such Principles should  
be put to are abundantly shewed.

A project much desired, and of singular  
use for all sorts of Christians.

BY

N. BYFIELD, Preacher of Gods

K Word at Isleworth in  
MIDDLESEX

The fifth Edition, corrected  
and amended.

LONDON,

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dwelling at the golden Lyon in Pauls  
Churchyard. 1634.



TO  
THE MOST NOBLE

*Lady, the Lady DOROTHY,  
Countesse of Northumberland:*

AND  
To the highly honored Ladies  
her Daughters,

*S DOROTHY SYDNEY  
The Ladies, and  
Lucy HAY.*

N. BYFIELD  
Wisheth the abundance of true  
Grace and Peace.  
*Right Honourable,*

  
Haue long  
since vnder-  
taken (as in  
the course of  
my Ministry you haue  
often heard) to extract

A 2      out

THE EPISTLE

out of all Theology contained in the Scriptures : *the principles*, that is, such doctrines which are fundamental, and absolutely necessary to be known of as many as are to bee saued. This project ought to be well accepted of all sorts of Christians, that wish their own good: partly in respect of the necessity of the Doctrines here collected vndertheir severall heads: and partly in respect of the apparent evidence of the prooves of Scripture, which are such, as make Infal-

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## DEDICATORY.

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infallible demonstration to the conscience, by the expresse light contained in them : and partly, because the Uses which may be made of the seuerall Principles, are euer where abundantly shewed.

And in as much as the *Lord* hath bin pleased, to giue some testimonie to my indeauors herein, in the publicke preaching ; I am not out of hope, but that the printing of those Principles may be profitable to many godly and plain hearted Christians,

A : that

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THE EPISTLE

that desire in the plainest manner to vnderstand the meaning of their heauenly Fathers will.

I humbly dedicate this work vnto your honors, and pray your acceptation, and the Patronage of it; & to giue me leaue in the view of the world, to signifie this way, both my obseruance of the many Noble and excellent vertues, which are eminent in each of your Honours, as also my vnfained thankfulness for the many fauours I haue receiued, and for the coun-

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## DEDICATORY.

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countenance and encouragement of my ministry; accounting it a singular mercie of God, that any labors of mine should finde acceptation with persons of so high *place* and *qualitie*, or any way be successfull to the prospering of any part of the worke of Gods Grace in your hearts.

Now the *G O D of all consolation*, fill your Noble brests with all riches of the true grace that is in *Iesus Christ*; that you may abound in the knowledge of the mysteries of

A 4      his

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THE EPISTLE, &c.

his Kingdom in all iudge-  
ment, and loue of the truth  
which is according to godli-  
nesse, and in all those gifts  
which may bee found  
vnto honour, and praise,  
and glory in the re-  
uelation of Ie-  
sus Christ,

A MEN.

Your Honours in

all service,

N. BYFIELD,

Ileworth, March. 27.

1618.

RWATE.

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OF THE CHIE-  
FEST THINGS**  
contained through-  
out the whole  
*Booke.*

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glory of Heauen, and the perpe-  
tuity of it.



## CHAP. I

*Containing the nature and use of  
this Treatise.*

The purpose and drift of this Treatise, is to effect three things : First, to extract out of all Theologie contained in the scriptures, such truths, as are of necessity to be beleueed vnto saluation; the knowledge whereof is required of all : In the defence whereof we should be ready to suffer the extremest things, euen death it selfe : and which wee should count the very Characters of true Religion, the distinct knowledge whereof wee should lay vp, as great riches.

Secondly, to gather out of the Scriptures such euident proofes

*3 things  
intended  
in this  
Treatise.*

of

of each of those truths, as might make a full assurance and establishment of heart, in the particular belief of them.

Thirdly, to point out the severall uses wee should make of these fundamentall truths, and to shew to what excellent purpose they may serue vs all the dayes of our life.

*The be-  
nefit of at-  
tending to  
this course*

Singularly, great would the profit of this project be, if there were a hart in man to vse a little diligence in matters of so great moment. Is it not a marueilous benefit in this contending world, for a man to know distinctly, what truths be infallible: and to haue the truths, that are absolutely necessary to bee beleueed, separated frō such, as a man may be ignorant of, and yet be sauēd?

And for the second thing, it is certaine, the most *Christians* know their grounds, but by heare-say, and the common Iudgement of others: whereas heere they

they may bee informed of them so, as to know them by proothes of *Scripture*, which with a little labour they may commit to memory, as seed-plots of Contemplation.

And for the third, what is the reason, that Common place Divinitie is so out of vse in popular teaching? or that *Catechisms* are looked vpon so dully, and learned or taught with so little profit? but that the vse of such doctrine hath not been distinctly shewed: so as men thinke of *Principles*, as of certaine inferiour truths, because they see other points in textuall course, handled with directions for the vse of them. Whereas it is certaine, that no doctrines in Religion, haue more abundant vse in the life of man, nor more vrged with varietie of vses in the Scriptures, then the heads of *Catechisms*.

And for the warrant of the pro-

*The warrant of this course.*

*The vse of this Treatise.*

proiect it is evident, that the Apostles did make a separation of truths, and did extract the fundamentall Truthes out of the maine body of doctrine: & those they deliuered to the Churches, as the common treasure of all the Saints: and those both for the honor and vse of them, they described by diuers titles.

They were called, *The Principles of the Oracles of God*, Heb. 5.12.

*The principles of the doctrine of Christ*, Heb. 6.1.

*The doctrine of the foundation*, in the same place.

*The patterne of wholesome words*, 2. Tim. 4.12.

*The forme of the knowledge of the truth*, Rom. 2.10.

*The forme of doctrine, into which they were delinced*, Rom. 6.17. All which titles shew the singular vse of them.

Now if any aske mee, how I will know a Principle?

I answer, by these markes:

Firſt, it is ſuch a truthe to bee beleueed, as is contained in the expreſſe words of Scripture: ſo as I take a Principle to bee a Doctrine plainly expreſſed in the Word: and ſo diſfers from Doctrines, that are deduced from the Scriptures onely by conſequence, or are there but in darke and obſcure words.

Secondly, Principles are firſt truths, that is ſuch as haue beeene from the beginning, and haue beeene beleueed in all ages of the Church.

Thirdly, they are ſuch truths, as being ſtubbornely and wilfully denied, the whole building falleth downe, and men hold not the foundation. Besides, any man may be guided herein, that will make vſe of the iudgment of the Churches in their Creeds and Confefſions, and Catechifmes; though it be true, that if men narrowly obſerue the moſt Catechifmes,

Anſwere.  
principles  
may bee  
knowne  
three  
waies.

techismes, they either haue not all Principles in, or else they haue more then Principles, such truths as are *strong meate*, and so proue *hard sayings* to the weake. Neither am I so transported with any ouer-weening of my selfe in this project, but that with all readinesse I shall subiect my endeouours herein to the correction of the godly learned: if my labour may prouoke others more sufficient to perfect this work with such exactnesse, as is further requisite, I shall rejoyce in it, and thinke I haue attained a happy end.

I doubt not, but that this labour may bee of great vse for younger Diuines, to poynt out a way how they may *Catechize* with more profit, by making the vses of euery Principle, as they teach the grounds to the people: yea, it is one part of the Sabbath dayes best imployment in Sermons to treat in this, or the like man-

manner, and so to let the people bee truly informed concerning the *Characteristicall* truths in their *Religion*, with vse of them in their conuersation.

Lastly, it will bee some content vnto iagenuous mindes, to see the *Principles* cast into some method for the helpe of memo-ry, and quickning of delight, and the more easie learning of them.

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CHAP. II.

*The Method of Principles.*

THE *Principles* concerne cy-  
ther the fountaine and ori-  
ginall of Doctrine, and Know-  
ledge, which is the *Scripture* or  
word of God, or the *subject* of  
Knowledge, which is God him-  
selfe.

In God, wee consider His  
Nature, and his workes.

The workes of God, as the

*The division  
of  
Principles  
according  
to their  
chiefheads*

*Principles*, take notice of them  
are: *Creation* and *Prouidence*.

The *Prouidence* of God must  
be considered either in *generall*,  
or as it concernes *Man* only.

The prouidence of God, as it  
concernes man, hath *Principles*,  
that look vpon him in his four-  
fold estate,

1. In the *estate of Innocencie*
2. In the *estate of Corruption*,  
or misery.

3. In the *estate of Grace*,  
where the *Principles* consider,  
The meanes of Grace, *viz.*  
*Election* in God, and *Redemption*  
in Christ.

4. The subject of Grace, *viz.*  
the *Church*.

5. The degrees, or sorts of Grace:  
*viz.* *Instiftication*, and *Sanctifica-  
tion*.

6. In the *estate of Glory*,  
where,

7. Of the *resurrection of the dead*.  
Of the *last Judgment*.  
Of the *glory of Heaven*.

**C H A P . III.**

*Of the Scriptures.*

**2. T I M . 3. 16.**

*The whole Scripture is given by  
inspiration of God, &c.*

**T**HE originall or fountaine of knowledge is the *Scripture*, that is, the Bookes of the Old and New Testament ; and those Bookes were first called *Scripture*, in the New Testament.

There are two Principles concerning the *Scripture*.

1. That they are the very Word of God, or they flow from God by *divine inspiration*.

2. That they are *perfect* without defect or error, every way sufficient of themselues alone to guide vs in all things needfull to salvation, without adding ought to them, or dimi-

*Two prin-  
ciples a-  
bout the  
Scriptures*

1

2

nishing ought for them.

For the first, that they are by divine inspiration, is infallibly evident from the testimony of the Scriptures themselves, such as these, 2. Tim. 3.16. before recited.

2. Pet. 1.20, 21. So that *ye* first know this, that no prophesie of the Scripture is of any private interpretation. For the prophecie came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

And for our more abundant satisfaction, there are other testimonies, that proue the Scriptures to bee the very Word of God, and these both *externall* and *internall*.

The *externall testimonies* are such as these:

The divine reuelations, with which they were graced from Heauen. For God was visibly present with Moses the writer of

*The Scriptures are the very Word of God, proved by testimonies externall and internall.*

I.

of the Law, and God testified his presence also by the Cloude and smoake about the Arke, in the Tabernacle, and Temple : Fire from Heauen devoured the Sacrifices, and God gaue answer by the *Urim* and *Thummim*.

The fulfilling of the Prophe-  
sies vttered in the Scriptures in  
seuerall Ages.

The testimony of the *Church*  
in all ages, acknowledging the  
Booke of Scripture, as the pure  
Word of God.

The finall confession of the  
Martyrs, who at their death did  
iustifie so much, and willingly  
died in the defence of the truths,  
contained in the *Scriptures*.

The conversion of the soules of  
men by the power of the *Scrip-  
tures*, and the comfort the godly  
 finde in them in all afflictions.

The miraculous calling of the  
men (as wee may see in *Moses*  
and the *Apostles*) that wrote  
the *Scriptures*, &c.

The eternall testimony is the witnesse of Gods Spirit, who in the hearts of the godly doth avouch so much, and this is a testimony proper to the houſhould of God.

Thus of the first Principle.

The Second Principle is, that the *Scriptures* are perfect, which these places shew:

2. Tim. 3. 17. That the man of God may bee absolute, being made perfect unto all good workes.

Pſal. 19. 7. The Law of the Lord is perfect, conuerting the ſonle: the testimony of the Lord is ſure, and giveth wifedome unto the ſimple.

Gal. 1.8. But though that wee or an Angel from Heauen preach unto you otherwise, the ſtat which wee haue preached unto you, let him be accursed.

Job 17.  
Pro 30.6  
Reu. 22.18

Deut. 12. 32. Therefore whatſoever I command you, take heed you doe it: thou ſhalt put nothing thereto, nor take ought therefrom

Prou.

Prou. 8. 7, 8. For my mouth shall speake the truth, and my lips abhorre wickednesse.

All the words of my mouth are righeous : there is no lewdnesse, nor frowardnesse in them.

The consideration of which Principles may serue vs for diuers vses ; both for instruction and reproote; for tryall and for consolation : first, wee should hence be perswaded :

To study the Scriptures with all diligence, and to striue to get the plenteous knowledge of them ; searching those Diuine words, and exercising our selues in the morning and euening ; accounting so much to bee added to our riches, as we get of this excellent knowledge.

John 5. 39. Search the Scriptures : for in them you thinke to haue eternall life, and they are they which testifie of mee.

Col. 3. 16. Let the word of God, or Christ, dwell in you plen-

The uses.

For instruction.

readily in all wisdom, teaching  
and admonishing your owneselues,  
&c.

Psal. 1. 2. But his delight is in  
the Law of the Lord, and in his  
Law doth he meditate day and  
night.

Labouring by all meanes to  
acquaint our Children, and Fa-  
mily with them.

Deut. 6. 7. And thou shalt re-  
hearse them continually vnto thy  
Children, and shalt talke of them,  
when thou tarryest in thy house,  
and as thou walkest on the way,  
and when thou lyest downe, and  
when thou risest vp, &c.

Secondly, Since they are of  
God, and so perfect, we should  
rest vpon the directions, and  
comforts we finde in them, and  
establish our hearts in all things  
we learne out of them; Rom 15.

4. For whatsoever things are  
written aforetime, are written  
for our learning, that we through  
patience, and comfort of the  
Scrip-

Scriptures might haue hope. They are a sure Word; we may rest vpon them, 2 Pet. 1. 19; as belieueng that euery Word of God is pure, and that God will make them good to such as trust in him, Proh. 10. 5. 6.

Thirdly, Wee should care to reade and heare these *Scriptures* with all due preparation and at-tention, and high estimation, receiuing them, *as the Word of God*, and not of man: 1. Thes. 2.

13: labouring to bring *cleane hearts*, and a *meek* and teach-able *spirit* to them, as being able to saue our soules: Jam. 1. 21, 22. with a resolution to doe what-soever God requireth in them.

Fourthly, Wee should loue them aboue all treasures, accoun-ting them more deare, than thousands of Gold and siluer, and reckoning the Sentences learned out of *Scriptures*, as the fairest ornaments can decke vs: Dent. 32. 18, 19. Psal. 119. 72.

Fiftly,

5

Fiftly, Wee should therefore make them the rule of all our actions, and come continually to them to see, whether our workes be wrought in God, and shew the power of the Word in the demonstration of the apparant life of it, in commanding all our particular actions, that men may see the light of the word in the light of our good works.

Phil. 2.15. *That we may bee blamelesse and pure, and the sonnes of God, without rebuke in the midst of a naughtie and crooked Nation, amongst whom you shine as lights in the World.*

Gal.6.16. *And as many as walke according to this rule, peace shall be upon them, and mercy upon the Israel of God.*

Psal. 119. 105. *Thy word is a Lanterne unto my feet, and a light unto my path.*

Yea, wee should daily try and search the secrets of our hearts by it, as that which onely can  
doe

doe it, Heb. 4. 12. For the Word of God is lively and mighty in operation, and sharper then any two-edged Sword, and entreth through, even unto the dividing asunder of the soule and the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and intent of the heart.

Sixtly, Wee should therefore in all questions and controuer-sies let the Scriptures iudge, and thinke of no man, aboue what is written, Gal 1, 8. 1 Cor. 4.6 Esay 8.20.

Thus much for instruction.

Secondly, these Principles reproove the Papists and carnall Protestants, and the godly too.

The Papists are here reproo-ued.

I. For making the authority of the Scriptures to depend vp-on the testimony of the Church, whereas the Church is built vp-on the *Scriptures*, Ephes. 2.20.

And

<sup>2</sup> For re-  
proose

I.  
Of the  
Papists in  
4 things.

*And are built upon the foundation  
of the Apostles and Prophets; Je-  
sus Christ himselfe being the chief  
Corner-stone.*

2. For not holding it to bee  
sufficient without Traditions,  
contrary to the expresse Word,  
2. Tim. 3. 17. *That the man of  
God may be absolute, being made  
perfect unto all good workes.*

3. For with-holding the  
Scriptures from the common  
people, keeping them from the  
sight of their Fathers will, con-  
trary to the Word, Iohn 5. 39.  
*Search the Scriptures: for in them  
you thinke to haue eternall life,  
and they are they which testifie  
of mee.*

Col. 3. 16. *Let the Word of  
God dwell in you plenteously in all  
wisedome, &c.*

4. For iudging controuersies  
without them: contrary to the  
Commandement, Esay 8. 20. *To  
the Law and to the testimonie:  
If they speake not according to  
this*

this Word, it is because there is no light in them.

The carnall Protestants are here reproved,

1 For their miserable neglect of the reading, hearing, meditation, and the care to yeeld obedience to the Scriptures: yea, for the wretched neglect of the very buying of the Bible for their vse and the vse of their families, and for daring to liue without the preaching of the Word in times of spirituall famine.

2 For their vile audaciousnesse, that dare liue in such sins, as they heare threatned in the Scriptures, prophanelly despising the warning daily giuen them,  
*Esay 30.11, 12. Jerem. 23.9.10.*

3 For their scorning and deriding of such as honour the word, and frequent the hearing of it.

*Esay 57.3,4. But you witches Children, come hither, the seed of the Adulterer, and of the Whore:*

On

2  
Of car-nall Pro-testants.

On whom haue you rested? Upon whom haue you gaped, and thrust out your tongues? Are you not rebellious children, and a false seed?

4. For their irreuerence, when they come to the house of God to heare, Eccles. 5. 1.

Yea, the godly themselues ought to bee humbled by the consideration hereof :

1. For their distractions in the hearing & reading of the word.

2. For neglecting the counsels and directions giuen out of the Word.

3. For not resting vpon it through vnbeliefe.

4. For too much aptnesse to receiue opinions, if they come from men they account godly, though they haue no warrant from the Word. There bee traditions on the right hand, as well as on the left.

Thus much for reproofe.

Thirdly, wee may all try our selues

<sup>3</sup>  
3. Of the  
godly.

3. For tri-  
all

selues, what we are by our respect of the Scriptures : If wee loue and heare the Word, wee are of God. *Ioh. 8.47. Hee that is of God, heareth Gods Word : yee therefore heare them not because yee are not of God.* Gods people are a people; in whose hearts is Gods Law, *Esay 51.7. Psalme 37. 31.*

Lastly, it may bee a singular consolation to all such as finde the word of God to testifie with them : it matters not what the World sayes, or thinks of vs, if we can finde that the *Word of the Lord is good concerning vs :* our hearts may be at rest, when God speakes peace by his word, and wee may be sure wee are in the right way, when we follow the directions of the Word.

a. For con-  
solation.

## C H A P . IV.

*Of GOD.*

P S A L . 72. 18, 39.

**H**itherto of the *Principles* concerning the fountaine of knowledge : the subiect of knowledge is God, who must be considered two wayes : first, *In his nature* : secondly, *in his works*.

4 Principles concerning God.

1

Concerning God considered in his nature, there are foure *Principles*:

2

1 That he is, that is, *that there is a God*.

3

2 That he is *glorious in Nature*.

4

3 That hee is *three in Persons*.

1

4 That he is *one in Essence*.  
For the first, that there is a God, is euery where apparent, in euery leafe, yea almost in euery line of Scripture ; and therefore I spare *quotations*, it being

being out of all doubt, that the Scripture saith so.

And against all seedes of *Atheisme*, men may keepe in their mindes these other testimonies; both inward and outward.

The inward testimonies, that proue there is a God, are these:

1. *The horrour of conscience*, that befalls men after the committing of sinne, dreading a supreme Judge; which terrors we see are oftentimes such as are most dreadfull, and such as no outward thing can stell.

2 *The testimony of the holy Ghost*, infallibly satisfying the godly herein.

3 *The reuelation of God to the hearts of his people*, daily finding him in the vse of his Ordinances, which presence of God they likewise misse, if they sinne presumptuously.

The externall testimonies are taken from the workes of God, either more generally in the World;

That there  
is a God, is  
proved,  
1 By testi-  
monies  
internall.

2 By testi-  
monies ex-  
ternall,  
and so ei-  
ther in the  
world.

Word; or more especially in the Church.

The world testifies ther is a God

1. In respect of the *creation* of it: this huge frame could not make it selfe, and therefore of necessity there must be some *being* that gaue it being.

2. By the *motion* that is in it: For that shewes there is a supreme mouer.

3. By the Strange *Judgements* that fall vpon the wicked sometimes in the very act of sinning, and sometimes at the very instant of the wishes of wicked persons

4. In that all *Nations* haue at all times acknowledged a God.

In the *Church* God hath proued himselfe to be:

1. By *apparitions*: God hath shewed himself by certain forms or signes of his presence: thus *Adam, Noah, Abraham, Isaac, Jacob, Moses, &c.* saw God.

2. By the *miracles* wrought beyond all the course of nature:

as

Or in the  
Church.

as when he raised dead men; diuided the Sea; made the Sunne goe backward, &c.

Thus of the prooef of the first principle. .

2. That God is also meruelous ly glorious in his nature, these places shew: *Psal. 29. 18.* all ouer.

*Exod. 33. 18.* Againe, he said, I beseech thee shew mee thy glory.

19. And he answered, &c.

*Ela. 6. 2. 3.* and one cryed to another and said, Holy, holy, holy is the Lord of hosts: the whole world is full of his glory.

*I. Tim. 6. 16.* who onely hath immortality, and dwelleth in the light that none can attaine unto, whome never man saw, neyther can see, unto whom bee honour and power everlasting. Amen.

And how can he be but exceeding glorious, when as he is,

1. *Incorporall*, beyond all the perfection of bodily things, *Ioh. 4. 24.* God is a Spirit.

2. *Eternal*, without any begin- ning.

1. Glori-  
ous  
2. the na-  
ture of  
God: for  
he is  
1.  
*Incorpo-*  
*real*.  
2.  
*Eternall.*

ning, Psal. 90. 2. Before the moun-  
taines were made, and before thou  
haddest formed the earth, and the  
world, even from everlasting to e-  
verlasting thou art our God.

3  
Incompre-  
hensible.

3. Infinitely immense, and  
incomprehensible, 1. King. 8.27.  
Is it true indeed that God wil dwell  
on the earth? Behold, the heauens,  
and the heauens of heauens are not  
able to containe thee, how much  
more vnable is this house that I  
have built?

Ier. 23.24. Doe not I fill heauen  
and earth, saith the Lord?

4  
Immuta-  
ble.

4. Immutable, without sha-  
dow of change, Iam. 1.17. Every  
good giuing, and every perfect gift  
is from above, and cometh downe  
from the Father of lights, with  
whom is no variableness, neyther  
shadowing of turning.

Num. 23. 19. God is not as  
man, that he should lie, neyther  
as the Sonne of man, that hee  
should repent: Hath he said, and  
shall bee not doe it? and hath hee  
spoken,

spoken, and shall bee not accom-  
plishit?

5. Omnipotent, so as nothing is  
impossible to him, Psalme 115.3

*But our God is in heauen, he doth  
whatsoeuer he will.*

Math. 19. 26. *And Iesus be-  
held them, & said unto them, with  
men this is impossible, but with  
God all things are possible.*

Job 42. 2. *I know that thou  
canst doe all things, and that  
there is no thought bidden from  
thee.*

6. Omnicient, so as he knowes  
all things vniuersally, and perfe-  
ctly, Psalme 147. 5. *Great is our  
Lord, and great is his power, his  
wisdome is infinite.*

Rom. 11. 33. *O the deepnesse  
of the riches both of the wisdome  
and knowledge of God! how un-  
searchable are his judgments, and  
his waies past finding out?*

Heb. 4. 13. *Neither is there a-  
ny creature, which is not mani-  
fest in his sight : but all things  
are*

<sup>5</sup>  
Omnipo-  
tent.

<sup>6</sup>  
Omnisci-  
ent.

are naked and open unto his eyes, with whom we have to doe.

<sup>7</sup>  
Most holy

7. Most holy: without sinne in himselfe, and hating sinne in others, Plal.5.4 For thou art not a God that louest wickednesse: neyther shall euill dwell with thee.

Esa.6.3 And one cryed to another, and said, Holy, holy, is the Lord of hosts.

<sup>8</sup>  
Independent.

8. Al sufficient and independant, Gen. 17.1. The Lord appeared to Abraham, and said unto him: I am God al sufficient, walke before mee, and be thou upright.

Exod.3.14. And God answered moses: I am that I am, &c.

Rom. 13.8. For of him, and through him, and for him are all things: to him bee all glory for ever. Am.8.

<sup>9.</sup>  
Most mercifull.

9. Most mercifull, Exod.34. 6.7. So the Lord passed before his face, and cryed: The Lord, the Lord, strong, mercifull, and gracious, &c.

Refer.

Reseruing mercy for thousands,  
forgiuing iniquity, & transgrefſio,  
and ſinne, and not making the wicked innocent.

Pſal. 136. the whole.

Lastly, Immortall: ſo as hee  
can neuer dye or ceafe to bee 1.

Tim. 1. 17. Now unto the King  
everlaſting, Immortall, iuiiible,  
unto G O D, onely wiſe, bee ho-  
nour and glory for euer and euer.

Amen.

10

Immortall

And all this ſhould teach vs:

1 To adore, and feare this  
great and glorious God, Rom.

11. 33, 35, 36.

2 To dilate our hearts in a  
ſpeciall manner in his praife: Ne-  
uer ſuch a ſubiect of praife, as  
God. His praifes ſhould take vp  
all people, by all meanes, and at  
all times, while we haue any be-  
ing, Pſal 72. 18, 19. *Blessed be the  
Lord God, and blessed bee his glo-  
rious Name for euer, and let the  
whole earth bee filled with his glo-  
ry, Amen, Amen.*

The uſes.

1

For in-  
ſtruſion.

2

Psal. 96. &c. Ob sing unto the Lord, all the earth, bleſſe his name, declare his glory from day to day; the L O R D is great, and greatly to be prayſed : givē unto the Lord the glory due vnto his Name.

Pſal. 147. 1. Praise ye the Lord; for praise is comely, Pſal. 148. the whole. Reuel. 5. 9, &c.

3

With ſpeciall admiration to ſet our hearts and affections vpon him, to loue him with all our ſoules, and all our might, Deut. 30. 6. And the Lord thy God will circumcife thine heart, & the heart of thy ſeede, that thou maieſt loue the Lord thy God with all thine heart, and with all thy ſoule, that thou maieſt live.

Oh theſe beauties ſhould make vs wonderfully in loue with God! who only is worthy to be accounted of a good nature.

Math. 19. 17. And he ſaid unto him Why calſt thou me good? there is none good, but one, one God, &c.

4 with

4. With all diligence to seeke  
all good at his hands.

5. With all thankfulness to  
acknowledge what good wee  
receive from him; yea, acknow-  
ledging all wee haue to be from  
him, *Iam. 1.17.*

What are wee, that so great  
a God should set his heart vpon  
vs to shew vs mercy?

6. Seeing he is a Spirit, and  
so transcendently glorious, and  
knowes all things, we should re-  
solue to serue him with all pos-  
sible affection, putting on all the  
beauties of the best holiness wee  
can get, when we come into his  
presence, *Ioh. 4.24* God is a Spirit,  
and they that worship him, must  
worship him in spirit and truth.

7. Let vs for euer hate sinne,  
and striue for al possible imitati-  
on of his holiness, *Psal. 36.10*  
*Extend thy loving kindnessse to them*  
*that know thee, and thy righteous-  
nesse unto them that are upright  
of heart.*

**I Pet. I. 15, 16.** But as hee  
which hath called you is holy, so be  
you holy, in all manner of conuer-  
sation.

Because it is written: Be you ho-  
ly, for I am holy, &c.

**I John 5.18, 19.** Wee know  
that whosoever is borne of G O D,  
sinneth not : but he that is be-  
gotten of God, keepeth himselfe,  
and the wicked toucheth him not  
&c.

**Job 24. 6.** Therefore I abhorre  
my selfe, and repent in dust and  
ashes.

Finally, wee should striue to  
get and encrease in the true  
knowledge of our glorious God,  
we should studie his glory ; but  
then we must be warned, when  
we goe about this studie, to look  
to diuers things.

**1** Wee must repent vs of our  
sinnes, for this knowledge re-  
quires a clean heart.

**2** Wee must bring an hum-  
ble & teachable mind, **Psal. 25.9**

*Them*

If wee  
would stu-  
dy the glo-  
rious na-  
ture of God  
wee must  
obserue  
**6. Rules.**

Them that be meeke, will be guide  
in iudgment, and teach the hum-  
ble in his way.

3 Let the Word be thy guide:  
look for him in the word: Thou  
must captiuate thy Reason, and  
advance thy faith.

4 Thou must go to the Sonne  
to reueale the Father : pray  
Christ to shew thee the Father:  
Ioh. 1. 18. No man hath seene  
God at any time : the onely be-  
gotten Son, which is in the bo-  
osome of the Father, he hath de-  
clared him, &c.

5 Pray for the spirit of reue-  
lation to forme this in thee, and  
resolute to get thy heart establis-  
hed in the knowledge of God,  
by many prayers.

6 Obserue him in his Image  
in his children, get affection to  
them, and liue much with them.  
1 Ioh. 4. 8, 12, 14. Hee that lo-  
ueth not, knoweth not God; for  
God is loue.

No man hath seene God at

C 3 any

any time; if wee loue one another, God dwelleth in vs, and his loue is perfect in vs, &c.

Thus much for Instruction.

<sup>2</sup>  
For humili-  
ation.

Here is also much matter of humiliation for those vile Atheisticall thoughts, & base conceits which are in mens mindes concerning God: and for the daily neglect of Gods presence; forgetting him days without number, and for daring to sinne in his sight; but especially for want of those burning desires after God, and that surpassing loue of his glorious nature.

<sup>3</sup>  
For consola-  
tion.

Thirdly, heere is a singular Consolation vnto all those that are assured they are in fauour with God. Why doe not our hearts say, *Wee haue none in heauen but God?* and *doe desire none in earth with him?* Psalm. 73.25. seeing he is so all-sufficient, able to doe vs so much good; and our plentifull reward, Gen. 17.1. and knowes our wayes, Psalm. 1.6.

and

and entertaines his people with so much grace, *Psal. 36. 7, 8.* and the rather because he will neuer change, and loues thee with an eternall loue, *Iam. 1. 17. 2. Tim. 2. 13. Numb. 23. 19.*

This should be the life of our liues, it is very eternall life to know him to bee ours in *Christ John. 17. 3. Jerem. 9. 24.*

Thus of the second Principle.

The third Principle is, that there be three persōs in the Trinity, which may be proued two waies:

That there is more then one person, *Gen. 1. 26.* Furthermore God said, *Let vs make man in our owne Image, according to our like-nesse, &c.*

2 That there are three in number, *Matt. 3. 16, 17.* And lo, the heauens opened unto him, and John saw the spirit of God descending like a Dove, and lighting up on him.

And lo, a voice came from

C 4 Hea-

Heauen, saying, This is my beloved Sonne, in whom I am well pleased &c.

Math. 28. 19. Gee therefore and teach all Nations, baptizing them in the name of the Father, and the Son and the holy Ghost.

2 Cor. 13.13. The grace of our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all, Amen.

Ioh. 14.16.17,18, And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c.

Ioh. 15. 26. But when the Comforter shall come, whome I will send unto you from the Father, &c.

Ioh 5 7. For there are three which beare record in heaven; the Father, the Word, and the holy Ghost, and these three are one, &c.

These three were called in the Old Testament, The Lord, the Angell of the Lord, and the Spirit

rit of God: and in the new, The Father, the Sonne, and the holy Ghost.

Uses of the doctrine of the Trinity

The Vse should be :

1 To teach vs to conceaue of God with all possible adoration of his glorious condition, who hath in the manner of his nature, what is beyond the reach of *men* or *Angels*: Thou must beleue that this is so, though reason cannot tell thee how it is; let it suffice thee to know that it is. Thou shalt know more how it is, both when thy knowledge is more grown on earth, and when thou comnest to thy perfect age in heauen.

2 When thou commest to worship God, make conscience of it, that thou rob not any of the *persons* of their glory : But know that there are three persons, not one person onely.

3 Learne thou in thy course of life from the word, & works of God, to giue to each person his

his glory, as it is written of him or done by him.

4 This may bee an vnspeakable comfort to thee, if thou consider what the blessed *Trinity* is to thee: thy holinesse and happinesse was conceaued, decreed, framed, purchased, renued, and shall be for euer testified by three in heauen, *I John 5.7.* *For there are three which beare record,* &c. *Gen. 1.26.* as before.

Thus of the third Principle.

4. That there is but one 'God, is proued in these places, *Deut 6.4. Heare O Israel, the Lord our God is Lord onely,* &c.

*Ezay 44. 6,8. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last, and without me is there no God. You are my witnesses whether there be a God beside me,* &c.

*Marke 12. 29. Heare, Israel, the Lord our God is the onely Lord;*

4  
That there  
is but one  
God, pro-  
ved.

Lord, &c. Eph. 4.5, 6.1 Cor. 8.4.  
We know that an Idol is nothing in  
the World, and that there is none o-  
ther God but one, &c.

The Vses are these:

1 Adore him, whom all  
creatures are bound to serue and  
acknowledge, who hath no  
partners in his supreme Sou-  
raignty.

Psalm. 86.9, 10. All Nations  
whom I have hast made, shall come &  
worship before thee, O Lord, and  
shall glorifie thy name:

For thou art great, and doest  
wonderous things, thou art God  
alone, &c.

2 Loue him alone, or aboue  
all: He knoweth them that loue  
him and shew it by seruing him  
onely, Deut 6.4, 5. The Lord our  
God is Lord onely:

And thou shalt loue the Lord  
thy God with all thine heart, and  
with all thy soule, and with all thy  
might, &c. Marke 12.30, 30.  
as before.

The Vses.

3

3 It should repent vs, that euer wee relied vpon any other but him, learning hereafter for euer to relye vpon him in our desperatest extremities, as these places shew, *Deut. 32.37,38,39. Isay 37.16. 1 Sam. 2.2,3.*

4

4 We should therefore keepe the vnity of the Spirit in the bond of peace, as is vrged, *Ephes. 4.3.6, &c.*

5

5 Wee should therefore vse but one *Mediator* to him, *1. Tim. 2.5. For there is one God, and one Mediatour betweene God and Man : which is the Man Christ Iesus, &c.*

6

Lastly, how happy are his people? they are most sure to prosper and grow, as from the consideration of this principle is shewed, *Isai. 44.6.7,8. with coherence.*

Hitherto of the nature of God: the workes of God follow: his workes are either of *Creation* or *Pronidence.*

**CHAP. V.**

*Of the Creation.*

Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and have been created.

**T**HERE are five Principles concerning the *Creation*.

1 That the *World* had a beginning and was not eternall,  
*Gen. I. I.* In the beginning God created the Heauen, and the Earth, &c. *Prov. 8. 22,* &c. When there were no depths, was I begotten; whe there were no Fountains abounding with water, &c.

*Epes, I. 4.* As hee hath chosen us in him, before the foundation of the world, &c.

2 That

5 Principles concerning the creation.

2

2 That this World, and all things therein, was made by God, *Acts 17.24.* God that made the World and all things that are therein, &c.c.

*John 1.3.* All things are made by it, and without it was made nothing, i bat was made.

*Genes. 1.1. Psalm. 33.6.* By the Word of the Lord were the heavens made, and the host of them by the breath of his mouth.

*Isaiah 40.28.* Knowest thou not, or hast thou not heard, that the everlasting G O D the Lord, hath created the ends of the Earth?

*Colos. 1.16* For by him were all things created, which are in Heaven, and which are in Earth, things visible and invisible, &c.c.

3

3 That all was made of nothing.

*Rom. 4.17.* Before G O D, whom bee beleeneed: who quickeneth the dead, and calleth those things

things which be not, as though they were.

Heb. 11.3. Through faith we understand, that the World was ordained by the Word of god, so that the things which wee see, are not made of things which did appear.

4 That God made all things by his Word onely : Hee spake, and it was created : He said, Let it be, and it was so, Gen. 1. Heb. 11.3. Psalm. 33.6.9. all recited before.

5 That all things in their Creation were made good, Gen. 1. 31. and 2.1. And God saw all that bee had made, and lo, it was very good, &c.

The Vse may bee:

For information : The glory of the Lord shal endure for euer: He shall rejoyce in his workes, Psalm. 104. 31.

For instruction, and so the Scripture teacheth vs by the Creation.

Uſcs.

■ For in-  
formation.

2  
6. Uſes for  
instruction

I To

1 To feare him, and stand in awe of him, euen all the inhabitants of the earth, who are the worke of his hands, *Psalme 33. 6,7,8.*

2 To study the knowledge of these works of his; to remember them, contemplate of them, and praise his workmanship, and admire his glory, that doth great things, & unsearchable, yea marvellous things without number, &c. *Job 9.10.11.* shall we not sing unto the Lord all our life, and prayse our G O D, while we live, &c. *Psalme 104.33.* seeing The Heauens declare the glorie of G O D, and the firmament sheweth the worke of his hands, *Psalme 19.1.* and the invisible things of him, that is, his eternall power and God-head are scene by the creation of the world, being considered in his workes, &c. *Rom.1. 20.* Let vs remember that God gaue a Sabbath, of purpose to remeber the glory

glory of God in the creation.

3 To obserue the distinct glory of euery person, admire that Sonne, by whom God made the World, *Heb. 1.12. Col.1.16.* and that *Spirit*, that sitting vp-on that *Chaos*, first hatched it, *Gen. 1.2.*

4 To acknowledge Gods soveraignty : let *him* take whom hee will away, who can say, What dost thou? *Job 9.12.*

5 Upon all occasions, and in all distresses to seeke vnto him for help, assistance, and succour, *Psalm.124.8. Psalm. 134.3.* yea beleeuing in him, though we see no hope in respect of outward meanes, *Rom. 4.19. Heb. 11.3. Isaiah 37.16.*

And as this is true of affliction and outward distresses, so it is true of all spirituall distresses about the meanes or matter of holines: for God himselfe vseth the word (create) in both, to shew vs, that it is lawfull for that reason

reason to rest vpon him, *Isaiah 57.19.* *I create the fraite of the lips to bee peace,* &c. *Psalme 51.10.* *Create in mee a new heart,* &c. so it is applyed to good works, *Ephes.2.10.* and to our protection in generall, *Esay 4.* and 5. To shew, that if it were as difficult as to make heauen and earth at the first, yet *G O D* will doe it.

6 To teach vs compassion to the Creatures, wee should loue the worke of his hands, and not be cruell to them, or voyde of pity.

These principles also may serue for reprooфе of wicked men :

1 For not fearing God, and not trembling before him, as *Ierem.5.22,23.* *Fear ye not mee saith the Lord?* will ye not be afraid at my presence, which haue placed the sands for the bounds of the Seaby the spirituall decree and perpetuall, that it cannot passe it, &c.

2 For

Uses for  
reprooфе.

2 For not regarding his works, *Esa. 5.12.* And the harpe, and viole, and umbrell, and pipe, and wine are in their feasts: but they regard not the worke of the Lord, neither consider the worke of his hands.

3 For hardning themselues in their sianes, notwithstanding Gods threatwings, *Job. 4.13.* with verse. *15.16,21.*

And lastly, for consolation to all that put their trust in him, *Psalm. 146.5,6.*

He can dispose of all, since the earth is the Lords, and all that is therein. Oh, what is man, that God should be mindfull of him, and give him such pre-eminence ouer the workes of his hands ! *Psal.8.4.5.6,7,8. Prou.8.31.*

Thus of the *Creation.*

## C H A P. VI.

## Of Gods Providence.

R O M. II. 36.

*For of him and through him, and  
for him, are all things. To him  
be glory for ever, Amen.*

7. Principles concerning  
Gods Providence.

II

THE Principles concerning  
Gods Providence, are;

I That God still knowes, and  
takes continuall notice of all  
things:

Prou. 15. 3. *The eyes of the  
Lord, in every place, behold the e-  
vil, and the good.*

Zach. 4.10. *These senen are  
the eyes of the Lord, which goe  
through the whole world.*

Heb. 4.13. *Neither is there any  
creature which is not manifest in his  
sight, but all things are naked and  
open unto his eyes, with whom we  
have to doe.*

Psal. 113.6. *Who abaseth him-  
selfe*

selfe to behold things in the heauē,  
and the earth.

2 That God vpholds, and go-  
uernes, and disposeth of the  
world, so as all things continue  
through him.

Psal. 119.91. They continue even  
to this day by thine ordinance: for  
all are thy seruants.

Ioh. 5. 17. But Iesus answered  
them: My Father worketh hither-  
to, and I worke.

Acts 17.25, 28. Hee giveth  
all life, and breath, and all things  
For in him wee live, and moue, and  
have our being.

Psal. 104.14, 21, 27, 28, 30. He  
canseth graffe to grow for the cat-  
tell, and hearbe for the vse of man,  
that hee may bring foorth bread  
out of the earth.

The Lyons rore after their prey,  
and seeke their meat at God.

All these wait upon thee, that  
thou mayest giue them food in due  
season:

Thou giuest it to them, and they  
gather

gather it ; thou openest thy hand,  
& they are filled with good things.

Againe, If I bō sed forth thy spi-  
rit, they are created, and thou re-  
newest the face of the earth.

4 That this prouidence of  
God reacheth to all things; euen  
the smalleſt things ate gouerned  
and vpheld by God.

Rom. 11.36. For of him, and  
through him, and for him, are all  
things : to him bee glory for ever.  
Amen.

Matth. 10.29,30. Are not two  
Sparrowes fold for a farthing? and  
one of them shall not fall on the  
ground without your father :

Yea, and all the bayres of your  
head are numbred.

Pſal. 147.8,9,16,17. Which  
concereth the Heauens with clouds,  
and prepareth raine for the earth,  
and maketh the grasse to grow vpo  
the monneaines.

Which gineth to Beasts their  
foode, and to the yong Ranens  
that cry.

Hee.

Hee giueth snow like wooll, and scattereth the boare Frost like ashes.

Hee casteth forth his Ice like morsels, who can abide the colde thereof?

Hee sendeth his Word, and melteth them, he canseth the Winde to blow, and the waters flow.

4 That of all Creatures, God hath most care and respect of man.

Prou. 8. 31. And tooke my so-lace in the compasse of his earth,  
& my delight is with the Children of men.

Psal. 8.3,4. What is man, say I,  
that thou art mindfull of him? &  
the sonne of man, that thou visitest  
him?

1 Cor. 9.9,10. For it is written  
in the Law of Moses, Thou shalt  
not muzzle the mouth of the Oxe,  
that treadeth out the corne; Dost  
God take care for Oxen?

Either saith hee it not altogether  
for our sakes? For our sakes

no doubt it is writte, that he which eateth, shoulde eat in hope, and that he that thresheth in hope, shoulde be partaker of his hope.

5 That the good or euil which befals man, is not without Gods prouidence.

Amos 3. 6. Or shall a trumpet bee blowne in a City, and the people bee not afraid? Or shall there be euill in the City, and the Lord hath not done it?

6 That hee doth whatsoeuer pleaseth him in Heauen and in earth, Psal. 115.3. But our God is in Heauen, hee doth whatsoeuer he will.

Ionah 1.14. For thou (O Lord) hast done as it pleaseth thee.

Eccles. 3.14. I know that whatsoeuer God shall doe, it shall be for ever: to it can no man adde, and from it can none diminish: For God hath done it, that they should feare before him.

7 That Gods dominion is euerlasting, Psal. 146.10. The Lord

Lord shall raigne for euer, O Si-  
on, thy God endureth from genera-  
tion to generation: Prayse ye the  
Lord.

The Vses are ;  
For information; this is a glo-  
rious subiect to meditate of, and  
if we search into it distinctly,  
there are many things admir-  
able in Gods gouernment; as

1 First, the Vice-gerency of  
Christ his Sonne, Heb. 1.3. Who  
being the brightnesse of the glory,  
and the engraved forme of his per-  
son, and bearing vp all things by  
his mighty Word, &c.

2 Secondly, the splendour of the  
meanes hee useth, euen Kings on  
earth are his seruants; Prou.21.

1. The Kings heart is in the hand  
of the Lord, as the Rivers of Wa-  
ters: he turneth it whither soever  
it pleaseth him : yea, Angels in  
Heauen: See the admirable glo-  
ry of the gouernment of Angels  
in the World, as is shaddowed  
out in Ezech.1.4.to 15.

The Vses.

1

1 For In-  
formation.

1 Things  
admirable  
in Gods  
Gouern-  
ment.

3 The varietie of meanes hee hath, and can euē raise all the Armies of Heauen and Earth.

4 His working sometimes without meanes, Gen. 2.

5 His working against meanes sometimes, Psalme 105. 12. to 16. The Sunne must stand still: Fire must not burne: The Sea must not drowne, &c.

6 The Extent of his governement; what a worke to order all things?

7 The preseruation of all the sorts of things, euē by the word of God: By succession perpetuating his creation: and supporting all things, prouiding daily for them.

8 The destruction hee makes amongst the creatures, Psal. 104. 29. By deluge, fire, sword, pestilence, tumbling downe Monarchies, &c. Psal. 68. 1.

9. The ordering of the disorders of the World, turning sinne to good, as an Apothecary doth poy-

poyson, and directing euill instruments, wicked men, to punish the wicked, or to correct the godly. To see how God lookes one way, and they another. *Nebuchadnezzar* intends to satisfie his own pride, reuege, ambition, couetousnesse : yet God guides it to another vse, euen to correct his people, which he sheweth by burning his rod, *Esa. 10.5.6. Esa. 14.5,6. and 29.* and God directs the euill actions of the wicked to a good end: so of the *Iewes* in killing *Christ*, &c.

10 But especially his *admirable disposing* of all things, notwithstanding the infinite multitude of all things in the world, which is shadowed in the wheelles, *Ezoch. 1.15, &c.*

11 All this to bee done without labour, or vexation : say therefore, as *Psal. 104. 1.4.* *My soul praise thou the Lord: O LORD my God, thou art exceeding*

ding great, thou art clothed with glory and honour.

O Lord, how manifold are thy workes ! in wisedome hast thou made them all : the earth is full of thy riches.

Psal. 106.2. who can expresse the noble acts of the Lord, or shew forth all his praise ?

47. Save vs, O Lord our God, and gather vs from among the Heathen, that wee may praise thy holy name, and glory in thy praise, &c.

Psal. 107.8. Let them therefore confesse before the Lord his lousing kindnes, and his wonderfull workes before the sonnes of men.

23. And let them offer sacrifice of praise, and declare his workes with rejoicing.

Psal. 113.2,3,4,5.

The second Vse, is for reproofe and confutation :

1 Of such Atheists as say God doth not see, or not regard, Psal. 94.7. &c. Yet they say, The Lord shall

<sup>3</sup>  
Wses for re  
prooffe.

Shall not see; neither will the God of Jacob regard it.

2 Of such as acknowledge Chance or Fortune.

3 Of the discontentment that is in men with their condition : David calls himselfe a Beast for this, Psalm 73.21. So foolish was I, and ignorant : I was a Beast before thee.

4 Of the security of wicked men : If God gouerne, woe to them, Psalm. 139.7,8. Whither shall they goe from thy Spirit ? or whither sholl they flye from thy presence ?

If they ascend into Heaven, thou art there; if they lye downe in Hell, thou art there.

Job.9.4,5. Hee is wise in heart, and mighty in strength, who hath beeene fierce against him, and hath prospered ?

Hee remoneth the mountaines, and they feele not, when hee overthroweth them in his wrath.

Psalm. 107.42. The righteous

shall see it and rejoice : and all ini-  
quitiie shall stop her mouth.

Psal. 146. 9. The Lord keepeth  
the strangers, he releeueth the  
fatherleſſe and widdow : but bee-  
overthroweth the way of the mi-  
cked.

8 Uses for  
Instruction

Thirdly, the doctrine of Gods  
prouidence should teach vs di-  
uers duties.

i. Take not thought what  
thou shalt eat, &c. thou art at  
Gods finding, Matb. 9. 31. Ther-  
fore take not thought, saying, What  
shall we drinke, or wherenith shall  
we be clothed, &c? Cast thy care  
upon GOD : for he careth for  
thee.

i Pet. 5. 7. Cast all your care  
upon him, for he careth for you.

Psal. 55. 12. Cast thy burthen  
upon the Lord, and he shall nourish  
thee : he will not suffer the rigbie-  
ons to fall for ever.

Say with Abraham, God will  
prouide, Heb. 13. 5. Let your con-  
uerſation be without coneturousneſſe  
and

and bee content with those things  
that yee haue; for he hath said,  
hee will not faile thee, neither for-  
sake thee, &c.

2 Bee patient in aduersity,  
and shew it:

1 By restraining griefe and  
sorrow in thy life, Psal. 39. 9. I  
should haue beeene dumb, and not  
haue opened my mouth, because  
thou didst is.

1 Sam. 3. 18. So Samuel tolde  
him evry whit, and hid nothing  
from him: Then bee said, it is the  
Lord, let him doe what seemeth  
him good.

Prou. 1. 11, 12. My sonne, re-  
fuse not the chastoning of the Lord,  
neither bee grieved with his cor-  
rection.

Affliction comes not out of the  
dast.

2 By not vsing ill meanes.

3 By not fearing the rage of  
any creature, Luke 12, 4. 5. 6. 7.  
And I say unto you my friends,  
Be not afraid of them that kill the

D 4 body,

body, and after that are not able to doe any more, &c.

Matth. 10. 28, 29, 30. Are not two Sparrowes sold for a farthing? and one of them shall not fall on the ground without your Father, &c.

I Pet. 4. 19. Wherefore let them that suffer according to the will of God, commit their souls to him in well doing, as unto a faithfull Creator.

4 By seeking to G O D, though we see no meanes, for he hath a thousand wayes we know not of.

3 Seek all good things at his hands, he hath the disposing of all.

4 Acknowledge all good things from him, Psal. 147. and sacrifice not to thine owne nets, Habak. 1. 16.

5 Trust not in thine owne projects, nor in the meanes, Iere. 10. 23. O Lord, I know that the way of man is not in himselfe, neither

ther is it in Man to walke and to direct his steps.

Deut. 8.3. I therefore he humbled thee & made thee hungry, & fed thee with MANNA, which thou knowest not, neither did thy fathers know it; that he might teach thee, that man liveth not by Bread only, but by every word that proceedeth out of the mouth of the Lord doth a man live.

Psal. 127.1.2. Except the Lord build the House, they labor in vaine that build it; except the L O R D keep the City, the Keeper watcheth in vain.

It is in vaine for you to rise early, and to lye downe late, and eat the bread of sorrow; but hee will surely give rest to his beloved.

But commit thy way to God, and trust vpon him. Psal. 37.4.

Pray God to direct the works of thine hands, Psal. 90.17. and let the beauty of the L O R D our God bee vpon vs, and direct thou

the workes of our hands upon vs,  
even direct the worke of our  
bands.

6 If God gouerne, doe good,  
& be alwaies assured, as Psal 58  
I I. And men shall say, Verily  
there is fruite for the Righteous;  
doubtlesse there is a God that  
judgeth in the Earth.

7 Obserue Gods works, keepe  
a Catalogue of experiments, Psal  
107. 34. who is wise, that he may  
obserue these things? for they shall  
understand the louing kindnesse of  
the Lord.

And make known his deedes,  
talke of his wondrous workes:  
Remēber the maruelous workes  
he hath done, Psal. 105. 1, 2, 5.  
*Brayse yee the Lord, because he is  
good, for his mercie endureth for  
ever: who can expresse the noble  
acts of the Lord, or shew forth all  
his praise? &c.*

8 Shall wee not for euer be  
afraid of him that so mightily &  
daily gouerneth vs? &c. Eccl. 3

13, 14. He bath made every thing  
beautifull in his time: also he bath  
set the world in their heart, yet  
cannot man finde out the worke, that  
God hath wrought from the begin-  
ning even to the end.

I know, that whatsoeuer God  
shall doe, it shall bee for ever: To  
it can no man adde, and from it can  
no man diminish: For God hath done  
it, t'hat they shoulde feare before  
him, &c.

The fourth vse is for consola-  
tion to the godly; our bones and  
haires are numbred, Psal. 34.20.  
*Hee keapeth all his bones, not one  
of them is broken.*

Luke 12.6, 7. *Yea all the haires  
of your head are numbred; feare not  
therfore, you are of more value then  
Sparrowes, &c.*

He knowes our way, Psal. 1.6  
For the Lord knowes the way of the  
Righteous.

Our teares are in his bottle,  
Psal. 56.8. *Thou hast counted my  
wandrings: put my teares into thy  
Bottle*

4.  
Uses for  
consolati-  
on.

Bottle, are they not in thy Register?

He will not leaue vs, nor forsake vs, Heb. 13. 5. Let your conuersation be without concerfnesse, and bee content with those things that you haue: For he hath said, I will not leaue thee, nor forsake thee.

No good things will hee with-hold, Psal. 84.11. For the Lord God is the Sunne and shield unto vs: the Lord will give grace and glory, and no good thing will be with-hold from them that walke uprightly.

Esa. 49.15,16. Can a woman forget her Child, & not haue compassion on the Sonne of her wombe? Though they shoulde forget, yet will I not forget thee.

Bebold I haue graven thee upon the palme of mine hands; thy wals are ever in my sight.

He that beleeveth, shall not be ashamed.

Thus of the Providence of God in:

in generall : as it concerns man  
in speciall, it lookes first vpon  
the state of *Innocency*.

---

C H A P. VII.

*Of Mans first estate, viz of  
Innocency.*

---

Eccles. 7.31.

Onely loe, this haue I found, that  
God hath made man righteous,  
but they haue sought many in-  
ventions.

There are two Principles  
concerning mans first estate  
God made man at the first af-  
ter his owne Image : Gen. 1.26.  
Furthermore God said, Let vs  
make man in our owne Image,  
according to our likenesse, and  
let them rule ouer the fish of the  
Sea, &c.

I Cor. 11.7. For a man ought  
not

*Of the estate of Innocency.*

not to cover his head, for as much as he is the Image of God; &c.

*Colos. 3. 10. And have put on the new man, which is renewed in knowledge after the Image of him that created him.*

Secondly, the Image of God chiefly consisted in knowledge, holnesse and righteousness, *Eccles. 7. 31. Onely loe, this have I found, that God hath made man righteous : but they have sought many inventions.*

*Ephes. 4. 24. And put on the new man which after God is created in righteousness, and inue holiness.*

Note, that I say, chiefly (as that which is a principle :) for else man was created after the Image of God.

First, in respect of his substance; and so man is the Image either of the

1 **Being of God:** or

2 **Of the manner of his being.**

1 **Of his being,** as hee hath in

Man was  
after the  
Image of  
God three  
wayes.

in him a spirit, a nature:

- 1 *Spirituall incorporeall.*
- 2 *Immortall.*
- 3 *Inuisible.*
- 4 *Intelligible.*

2. Of the manner of his being:  
for as in man is one soule, and  
yet diuers faculties, as cogitati-  
on, memorie, will, &c. so is there  
in God one essence, and three  
persons.

Secondly, in respect of his  
eminency, excellency, and do-  
minion aboue, and ouer all other  
creatures, resembling thus the  
Lordship of God the Lord of al,  
*Gen.1.26.* Furthermore God said,  
Let vs make man in our Image,  
according to our likenesse, and let  
them rule ouer the fish of the Sea,  
and ouer the Fowles of the Hea-  
uen, and ouer the Beasts, and ouer  
all the earth, and ouer every  
thing that creepeth and moueth on  
the earth.

*Psalme 8.6,7,8.* Thou hast  
made him to have dominion in  
the

the workes of thine hands; Thou hast  
put all things under his feet, &c.  
For if the man be Gods Image  
for the Soueraignty hee hath in  
the family, as I. Cor. 11.7. and  
the Magistrate for his superiori-  
ty in the *Common wealth*. Psa. 82  
much more man in generall for  
dominion ouer all.

3

Thirdly, in respect of gifts,  
and so three ways.

1 In respect of knowledge  
for in the minde of man, there is  
hid a resemblance of Gods wis-  
dome to know God, his will,  
and works, with the natures and  
properties of them.

2 In respect of originall In-  
justice, which stooed in the recti-  
tude of his nature, the spirit sub-  
iect to God, the soule to the spi-  
rit, the body to the soule with-  
out any sinne.

3 In respect of freedome of  
will.

There are foure sorts of free-  
wills:

1 Only

1 Onely to God ; so in good Angels, and the blessed.

2 Onely to euill ; so in diuels and the wicked.

3 Partly to euill, and partly to good ; so in the regenerate on earth.

4 So to good as it might be to euill ; so in *Adam*, &c.

The power of his freedome was such, that hee could doe all things conuenient to his estate; whether,

Workes of nature, as eatc,  
slespe, walke, rise, &c.

Workes of policy; as gouerne  
his family, obserue peace, &c.

Or Workes religious :

1 Internall, to loue, feare, and trust in God.

2 Externall ; to teach, pray,  
sacrifice &c.

The Vies follow.

We would informe our selues of Gods maruellous loue to man in his Creation, which appeares not onely in the time, for hee made

*The Uses.*

I  
*The speci-  
all fauour  
of God to  
man in his  
creation.*

made him last, when he had pro-  
vided all things made for him:

But in the place in *Paradise*,  
And in the manner

Both of making his body,  
He did not say, *Let it be*; but as  
it were, framed all with his  
owne hands; the man of the  
dust, the woman of the rib:

And of inspiring his soule, he  
breathed the breath of life in-  
to him.

*Genes. 2.7. The Lord God  
made the man also of the dust of  
the ground, and breathed in his  
face breath of life, and the man was  
a living soule.*

Hee begat his soule as it were  
a diuine sparks or particle of  
God; therefore called the Father  
of spirits; *Heb. 12.9. Zach. 12.1.  
Act 17.28.*

And in both he saith, *Let us  
make*; calling all the Trinity to  
the care and workmanship.

But especially that hee should  
as it were, bee made like vnto  
God

God himselfe, and therefore let vs sing, as Psal.8.4. *What is man that thou thinkest him, &c.*

2 Wee may hence bee informed concerning true blessednes, wherein it consists, viz. not in idlenesse, riches, lust, pleasure, sports, &c. for none of all this was in Paradise, yet *Adam* happy perfectly, &c.

The second vse is for instruction, and so it should teach vs diuers duties.

1 Vnto God; and so first we should with all thankfullnesse affectionately acknowledge his loue to man.

2 It should instruct man earnestly to study and endeavour

To know God,

To feare,

To resemble him,

To praise his workmanship.

For these were the ends of mans creation, no other creatures could teach it; therefore God made man reasonable. We doe

Duties.  
1 To God

doe not answer the end of our creation, if wee make not God in some sort visible by our holinesse, and praise his workes, &c.

<sup>2</sup>  
2 To our  
selues.

The second duty is to our selues, and so it should teach vs:

1 First, to care for the precious and immortall soule, that God hath breathed into vs above all, as Matth. 16.26. *For what shall it profit a man though hee should win the whole world, if hee lose his owne soule? or what shall a man giue for the recompence of his soule?* What should wee dote on temporall things, when our soules are created to the possession of eternall blessednesse?

2 To be patient, and trust vp-on God in distresse, Psal. 32.11. *Bee not farre from mee, because trouble is neere, for there is none to helpe mee, &c.*

Psal. 139.14. *I will praise thee, for I am fearfully and wondrously made; marueilous are thy works,*  
*an d*

and my soule knoweth it well.

3 To lament our fall.

4 To study our recovery: and we see hence what to seek, viz, knowledge and goodness.

5 To long for the time mentioned, *Psalms. 17.15 When wee shall be satisfied with his Image.*

The third duty is towards men :

1 First, wrong not man : for he is Gods Image, *Gen.9.6 Who so sheddeth mans blood, by man shall his blood be shed: for in the Image of God hath he made man.*

<sup>3</sup>  
3 To other  
men.

2. Loue one another, especially where this *Image* is repaired : for we are created to this end, that wee should delight one in another.

The third vse is for reproofe, confutation and humiliation.

1 For our insensiblenesse, forgetfulness, and vncapableness of these considerations, especially for our want of lamentation for the ruines in our nature.

2 For

2 For our horrible neglect of knowledge and goodnes, without which man is more like a beast; yea, in respect of sinne, like a *Dinell*.

3 Of the Papists about pictures of God: most dishonourably they would mend Gods draught by dumbe pictures; yet God hath here given vs a picture, his *Image*.

## C H A P. VIII.

*Of the fall of Man.*

*Eccles. 7,29.*

*Only, loe, this haue I found, that  
God hath made man righteous:  
but they haue sought many in-  
uentions.*

**T**He misery of man in his estate of corruption must be confidered two wayes:

In the *cause* of it.  
And in the *parts* of it.

The cause of it was the fall of our first Parents, concerning which are these principles :

1 That our Parents *Adam* and *Eve* fell, and lost speedily the happiness, in which they were created, as appears *Gen. 3.7,* &c. and thus they did lose

*God,*  
*Paradise,*  
*Gods Image.*

3 Principles concerning the fall of man.

And that they lost it speedily, appears, in that the Devil is called a murderer from the beginning, and the fault is presently related after the story of his innocence in the creation.

2 That this loss befell them only for their owne grieuous sinne, *Gen. 3. Rom. 5. 12.* Wherefore as by one mans sinne entered into the World, and death by sinne : and so death went over all men, forasmuch as all men have sinned.

*Eccles 7.29. as before.*

3 That by their sinne we are all defiled, and deprived of the glory

2

3

glory of God, Rom. 5.12. as before, 18, 19. Likewise then as by the offence of one, the fault came on all men to condemnation; so by the righteousness of one, the benefit abounded toward all men to the iustification of life.

For as by one mans disobedience many were made sinners: so by the obedience of one shall many also bee made righteous.

### The Vses follow.

The vses of these wofull principles may bee first for information, and so wee should study to satisfie, and settle our hearts more at large concerning two things.

The one is the grieuousnesse of the first offence.

The other is the *Justice* of God in deriuing the losse to vs.

For the first, there bee many things may assure vs, that the sin of our first Parents was a most grieuous sinne, for it admitteth fearfull aggrauations; as,

I That

1 That they durst venture all their happiness about so small an advantage to them. If wee thinke it was a small offence to eat an apple; think withall it was a desperate wickednesse to venture eternall life for the possession of an apple.

2 This was Gods first commandement that hee gaue them, and to neglect God so soone in a thing wherein they might so easily haue obeyed, must needs appeare to bee desperate wickednesse.

3 This sinne was committed, when they had no inward concupisence to tempt them, nor that pronenesse of nature, that is in man now to sinne.

4 They offended, when God had abundantly prouided for them, they wanted nothing that was good for them.

5 They herein violated the whole Law, because they broke the agreements which were made

made betweene God and them: according to that of *James. 2.10.*  
*For whosoever shaſt keepe the whole Law, and yet faileth in one point, he is guilty of all.*

6. Because it was a sacramental fruit : to cast bread to dogs is no great offence; but to cast consecrated bread to dogs, is a grieuous sinne.

7 This sin was accompanied with diuers monstrous sins; first, horrible doubting of Gods truth : secondly , compacting with Gods viter enemy, and so making *Apostacie* from God to the *Diuell* : thirdly, consent to the blasphemies of the Diuell. when he spake enuiously, and scoffingly at God : fourthly, affection of diuinity : fifthly, a wretchlesse dis-regard of what should become of his posterity, through his ventrous course: with many other sinnes.

For the second, God was iust in deriuing this losse to their Poste-

posterity : for *Adam* was the common roote of all mankinde, and wee were in his loynes, as *Lemy* was in *Abrahams*, when hee payed Tithes ; and are not Traitors punished in their Children ? the Act of a Burgesse in the Parliament is the act of the Countrey.

But yet at least godly men should not beget vngodly children.

They beget children, *as men*, not *as godly men* ; I meane, they derive such a nature as they haue which is corrupt after calling. though they bee iustified perfectly, yet they are sanctified but in part. The father that was circumcised did beget a childe that was uncircumcised ; and take the cleanest Corne in the World and sow it, and it brings forth Chaffe in the eare with the Corne.

Thus much for information. The doctrine of the fall may

Object.

Answer.

serue also for instruction:  
and so both, in generall. <sup>parti-</sup>  
<sub>cular</sub>

In generall it should teach vs  
four things :

First to take heed to the foun-  
taunes of all *Apostasy*. There  
were three things occasioned  
mightyly the fall of our first pa-  
rents.

¶ Occa-  
sions of A-  
postasy.

The first was a rebellious  
desire to bee, what God would  
not haue them to be.

The second vnthankfulness :  
all the pleasures of *Paradise* will  
not please them, if they be cros-  
sed in some one thing, though  
neuer so little.

3 The liberty they tooke to  
adde or detract from Gods  
Word : they added the word  
*somch*, and they detracted when  
they said, *least yee dye*; and these  
three sinnes are and ever will be  
causes of *Apostasy*; if they bee  
not preuented.

Secondly, let vs here be war-  
ned,

ned while wee liue to keepe out  
of the company of such as fall  
away from the truth, as the di-  
uell did : for all *Apostates* are  
like the diuell; they will not bee  
quiet till they make others fall  
away with them.

Thirdly, we should hence for  
ever bee warned to looke to our  
selues, and make conscience e-  
uen of lesser sinnes : we see here  
what the eating of an *Apple* did,  
which the most men would  
faine thinke was but a small mat-  
ter ; and the rather, because  
monstrous sinnes may bee com-  
mitted about a small offence in  
it selfe : Thinke of the man that  
gathered stickes on the *Sabbath*  
day, and of the case of *Ananias*  
and *Saphira*.

Fourthly, Wee must get on  
our armour, and make all the  
provision wee can against the  
*Diuell*. Wee see here how hee  
thirsts after the ruine of man ;  
and if he preuayled so ouer *A-*

dam, how much more easily may hee preuaile ouer vs? and if hee could deceiue by the meanes of a *Serpent* there; how much more now, when he speaketh to vs by *Men* like our selues? yea, then wee saw a proofe of it: For how quickly was *Adam* enticed, whē the *Diuell* spake to him in the mouth of *Eve* his Wife.

And wee may here obserue the *Diuels method*, in tempting, and the degrees of tentation. For there was,

5 Degrees  
of the *Diuels tenta-*  
*tion.*

- 1 The suggestion it selfe.
- 2 The obscuring of the thoughts about the eminencie of *God*, and the excellency of the Image receiued of him.
- 3 An impression of forgetfulness in the memory, not distinctly remembiring what was before done, or commanded of *God*.
- 4 The tickling of ambition, affecting to be more then they were.
- 5 Trust

5 Trust given to the flatteries and baites of the diuell, and a contracted familiaritie with him, with inclination of the will and affection to the prohibited fruit.

Thus much in *generall.*

In particular, foure sorts must be warned :

First, women should here bee much humbled, and for euer bee mistrustfull of their *Counsels*, and carriage, for *Satan* knowes how to make vse of them still.

Secondly, men must take heed of the whisperings, and enticing aduice of women.

Thirdly, the weake must carefully locke to themselues, that *Satan* employ not them as instruments of tentations ; and they should learne not to be so violent in things they are not fully grounded in.

4 The strong must take heed least they fall : If *Adam* fell in

4 Sorts of  
men war-  
ned.

2

3

4

Paradise, they are in more danger now in the world, neyther may they trust in their owne gifts, but learn to place all their trust in God. As any are more godly, so they must know they shall be more assaulted.

Thus for instruction.

This doctrine of the fall hath matter in it of extreme humiliation, in that eternall shame lies vpon our nature, by this vile offence, both in respect of the extremitie of our losse, and the fearefull displeasure of God.

Lastly, it may comfort the godly to thinke of their estate by Christ, hauing received the assurance of a better condition, then euer they could have had in Adam; and the rather, because they are now confirmed as the Angels of heauen, that they can never fall from the happiness they haue in Christ.

CHAP. IX.

Of sinne.

ROM. 5. 12.

Wherefore as by one man sinne entered into the world, and death by sinne; and so death went over all men; for as much as all men haue sinned.

Hitherto of the cause of our misery.

The parts follow, viz.

1 Sinne.

2 Punishment.

The Principles concerning sinne, are,

First that all men haue sinned, Psalme 14. 1, 2, 3. They haue corrupted and done an abominable worke; there is none that doth good.

The Lord looked downe from heauen upon the children of men

Principles concerning sinne.

to see if there were any that would understand and seeke God.

All are gone out of the way, they are all corrupt, there is none that doth good, no not one.

PROU. 20. 9. Who can say, I haue made mine heart cleane? I am cleane from my sinne.

1. KING. 8. 46. There is no man that sinneth not, &c.

ECCLES. 7. 22. Surely there is no man iust in the earth, that doth good, and sinneth not.

ROM. 3. 9. What then, are wee more excellent? No in no wise: for wee haue already prooued, that all both Iewes and Gentiles are under sinne.

JAMES 3. 2. For in many things wee sinne all.

1. IOH. 1. 8. If wee say that wee haue no sinne, we dicide our selues and the truth is not in vs.

The Second Principle is, that the nature of man is stayned with sinne from the birth, Job 14. 4. Who can bring a clean thing out.

out of filihiessē? there is not one.

Iob. 15. 14. What is man that  
hee shoulde be cleane? and he that  
is borne of a woman that he shoulde  
be iust?

Psal. 51.5. Behold, I was borne  
in iniquity, and in sinne hath my  
mother conceaued mee.

3 That this infection hath  
ouer-spread the whole nature  
of man; hence called the old  
man: For explication of this  
Principle, Wee must consider  
that the nature of man is tainted  
fourteen wayes: For there is in  
man by nature;

Extreanie darknesse, sightles-  
nes, especially in the knowledge  
of God and happinessse.

Colos. 1.13 Who hath deliuered  
us from the power of darknesse.

1. Cor. 2. 14. But the naturall  
man perceiueith not the things of the  
spirit of God, for they are foolish-  
nesse unto him; neither can he know  
them, because they are spiritually  
discerned.

14 Foule  
blemish-  
es in every  
mans na-  
ture.

In-

Insensiblenesse, and vnutterable hardnesse of heart, Ephe. 4.18. Having their cogitation darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts. &c.

3. Impotency, and extreame disability to deliuер our owne soules, or breake off our sinnes, Esay 44. 20. He feedeth of ashes; a seduced heart hath deceived him, that hee cannot deliuer his soule, nor say, is there not a lyfe in my right hand?

4. Enmity to that which is good, Rom. 8. 7. For the wisdome of the flesh is enmicie to God.

Rom. 7. 23. But I see another law in my members, rebelling against the law of my minde, and leading me captiue unto the law of sinne, which is in my members.

5. Impurity, foulenesse, filthinesse all ouer, Tit. 1. 15. Vnio them that are defiled and unbelching, is nothing pure, but euē their

their mindes & conscience are defiled.

Psalm. 14. 3. All are gone out of the way, they are all corrupt; there is none that doth good, no not one.

6 Abundance of false Principles.

7. Pronenesse to all sort of euill; Rom. 7. 14. 21. For we know that the law is spirituall, but I am carnall, sold under sinne.

I finde then by the Law, that when I would doe good, euill is present with me, &c.

Concupiscence.

8 Want of all righteousness, defects of the loue, feare, ioy &c. in God : So of mercy, &c.

Psalme. 14. 3. All are gone out of the way, they are all corrupt, there is none that doeth good, no not one, &c.

Rom 3. 10. As it is written, There is none righteous, no not one.

9. The members are naturally seruants of sinne: So the sensies

ses, Rom.6.13,16, &c. Neither  
give you your members as weapons  
of unrighteouſneſſe unto ſin, &c.

Know ye not that to whomſoever  
ye give your ſelves as ſervants to  
obey, his ſervants you are to whom  
ye obey; whether it bee of ſinne  
unto death, or of obedience unto  
righteouſneſſe, &c.

10. A ſeruile will, a will that  
apprehends no liberty but in ſin-  
ning; Rom.7.14.

11. A naturall aptneſſe to bee  
ſcandalized, ſo as Christ himſelfe  
is an offence, a rocke of offence,  
I Cor.8.7.1. Pet.2.8.

12. A naturall ſauoring and  
reliſhing of the things of *Satan*,  
Ephes.2.2. Wherein in time paſt  
you walked according to the course  
of this world, and after the Prince  
that ruleth in the ayre, even the  
ſpirit that now worketh in the  
children of diſobedieſſe? This hath  
beene euer ſince the firſt tenta-  
tion in *Paradife*.

13. Corruption of memorie:  
For-

Forgetting Good:  
Retaining euill.

14 A naturall disunion one from another, lusts of disagreement, shunning all hearty communion with others through dislike, and selfe loue, *James 4. 1. From whence are warres and contentions amongst you? Are they not hence, even of your lusts that fight in your members?*

14

These things proue that wee haue all vile natures, that there is not one of a good nature in the World by nature.

The fourth Principle is, that besides these sinnes that sticke fast vpon our natures, euery man is guilty of horrible, and many, and vile actuall sinnes, *Psalme 14. 1, 2, 3. They have corrupted and done an abominable worke &c.*

4

*Job. 15. 15, 16. Behold, he found no stedfastneſſe in his Saints: yea, the Heavens are not cleane in his sight.*

How

How much more is man abominable and filthy, who drinketh ini-

quity like water ?

Rom. 3.12. They haue all gone  
out of the way, &c.

Such as are,

1 A world of euill thoughts,  
*Genes. 6.* When the Lord saw that  
the wickednesse of man was great  
in the earth, and all the imagina-  
tions of the thoughts of his heart  
were onely euill continually.

Atheisticall thoughts, } innume-  
Impure thoughts, } rable.  
Vaine thoughts, }

Errors in all parts of Religion.  
2 Vile affections: *Impatientie:*  
*Luſt:* *Anger:* *Enuy:* *Suspition:*  
*Malice:* *Worldly feare:* *Truſt:*  
*Joy:* *Loue,* &c.

3 Vile words: bitter, idle,  
false, flattering, flādering, proud,  
filthy, deceitfull, scornfull, cen-  
furing words.

4 Abhominable workes,  
*Pſalm. 14.1,3.* as in many places  
before.

Against Gods worship in all  
the parts.

Against the *Sabbath*.

In our particular and generall  
calling.

At home and abroad.

Secret, and open.

Of omission, and commissien.

Of ignorance, of knowledge,  
Sudden, and of custome.

In company, out of company.

Hypocrisie, Pride, Security.

Vnbeleefe, Impatiency, &c.

In prosperity, aduersity, &c.

Partaking with others sinne.

Our owne righteousnesse, as  
*Esay 45.6.* is as filthy cloots, and  
we al doe fade like a leafe, and our  
iniquities like the winde have  
taken vs away.

Besides personall faults, as  
Drunkennesse, Vslury, Swearing,  
whoredome, &c. workes of the  
flesh, *Gal. 5.19,20,21.* More-  
over the workes of the flesh, are ma-  
nifest, which are Adultery, For-  
nication, Uncleannesse, Wanton-  
nesse, &c.

The

9 Uses for  
infor-  
ma-  
tion.

The Vies of these Principles  
are fourefold.

First, for information, and  
that in nine things : For hereby  
we may know :

1 That there can be no iustifi-  
cation by our workes, *Rom. 3.  
20. Therefore by the works of the  
Law shall no flesh be iustified in his  
sight ; for by the Law commeth  
the knowledge of sinne.*

*Psal. 130.3 If thou (O Lord)  
straitly marketest iniquities, O Lord,  
who shall stand.*

For euery mouth must be  
stopped, and all the World be  
guilty before God.

3 That the cause of all Gods  
disregard of vs, and the miseries  
that befall vs is in our selues.

How can we murmur at our  
crosses if we looke vpō our sins ?  
There is mercy in the greatest  
*Judgment* : for it is his mercy we  
are not consumed, *Lam. 3.22. It  
is the Lords mercy that we are not  
consumed, because his compassions  
faile not, &c.*

If Adams one sinne deserued it,  
what doe all these in vs?

3 That it will neuer goe well  
with the wicked, though God  
forbeare for a long time, Eccle.8

II. 12. Because sentence against an  
euill worke is not executed spee-  
dily: therfore the heart of the chil-  
dren of men is fully set to doe euill.

But it shall not bee well to the  
wicked, neyther shall hee prolong  
his dayes; hee shall be like a shad-  
dow, because hee feareth not be-  
fore God.

4 That no man hath cause to  
brag of his good nature, there are  
so many springs of sin within vs.

5 That the things that defile  
a man, are from within, in him-  
selfe; it is not any outward de-  
formity, ill clothes, naturall foul-  
nesse, &c.

6 That a little repentance  
will not serue the turne.

7 That there is difference be-  
tween the wicked, and the god-  
ly in sinning.

8 Con-

8 Concerning Gods prouidence in the death of Infants : wee kill young Snakes and Adders, because they will sting, as well as the old, because they haue stung.

9 Say not, God is the cause of our ruine : or it is thy chance, or ill lucke, or onely the Diuell, that brought thee into this or that mischef : it is thine owne ill nature.

Secondly, for humiliation.

First, to the godly in two respects : both because they finde so many of their old corruptions hauing receiued such graces and mercies from God : and also because they yet are the meanes of the conuiance of originall sinne to their children.

Secondly, to such wicked men as liue in open sinnes, yet repent not. Why doe their hearts carry them away ? Job. 15. 12, 14.

Hau<sup>e</sup> the workers of iniquity no knowledge ? are they guilty  
of

ofte many treasons, and fallen  
into the hands of the righteous  
Iudge, and yet secure? Psalme.  
82.5. *They know not, and under-  
stand nothing, they walke in darke-  
nesse, albeit, all the foundations of  
the Earth be moved.*

3 To ciuill honest men: for  
here they may learne, how vile  
their estate is, though God haue  
restrayned some euils in them:  
for

1 They want the Image of  
God.

2 They haue an infected na-  
ture in all the former fourteene  
things.

3 There is in them a disabili-  
tie in the manner of all holy du-  
ties.

4 They partake of other mens  
sinnes many wayes.

5 They are guilty of many  
omissions.

6 They abound in inward  
sinnes, by which God is vexed  
*All the imagi-*  
*nations*

<sup>3</sup>  
7 Things  
make ci-  
uill honest  
men mis-  
erable.

nations of his thoughts of his heart were onely euill continually : and Satan by them can set vpon strong holds, 2. Cor.10.5.

7 They are guilty of many outward euils against the least Commandements.

The third Vse is for instruction, and so strong Christians should learne to admire and praise God.

1 That could bee pacified: Oh what is man, that G O D should here looke vpon such a dunghill!

2 That hath so vouchsafed to make vs cleane in part from such filthinesse, taking away the body of sinnes, and seafoning the Fountaine, and drying it vp.

Secondly, weake Christians should neverbee at rest, till they get assurance of their pardon in the bloud of Iesu Christ.

Thirdly, all the godly, should striue after the con-

trary holiness, and to expresse  
the reformation of their natures  
and liues, Ephes 4.22. And cast  
off concerning the conuersation in  
times past, the old man, which is  
corrupt through the deceivable  
lusts, &c.

And they should walke hum-  
bly all their dayes, because of the  
many remainders of corruption,  
as Rom. 7.15, 16, &c. For I allow  
not that which I doe : for what I  
would, that doe I not : but what  
I hate, that doe I : and looke to  
their hearts, Hebr. 3.12. Taking  
heed lest at any time there be in a-  
ny of them an enuill heart, and un-  
faithfull to depart away from the  
living God. And looking to it,  
that sinne raigne no more, Rom. 6.

i 3, &c.

And it should worke in all  
the godly a wonderfull desire of  
finall redemption, Rom. 7. 24. O  
wretched man that I am, who  
shall deliver me from the body of  
this death ! Psalm. 14.7. Oh give  
sal-

*Saluation unto Israel out of Zion,  
when the Lord turneth the capti-  
vite of his people, then Jacob  
shall rejoyce, and Israel shall bee  
glad.*

¶ how should wee desire to  
get out of the world! seeing all  
so leprous, the *Plague* sore run-  
ning vpon euery man, so as wee  
are in danger to be infected in all  
places by all persons.

4 It should worke in wicked  
men a feruent desire of remis-  
sion, and constant endeauer in the  
confession of sinne, crying out  
daily with the *Leper, unclean, un-  
cleane.*

The last Vse is for consolation.

First, to all men, for the *Lord*  
vseth this as an argument of pity  
and mercy, *Genes.8.21.* And the  
*Lord smelld a saviour of rest,* and  
*the Lord said in his heart, I will  
hence-forth curse the ground no  
more for mans cause:* for the  
*imaginacions of mans heart, is e-  
vil from his youth, neither*

*will*

will I smite any more all things living as I haue done, Isai.48.8,9,  
I knew that thou wouldest grie-  
uously transgresse; therefore haue I  
called thee a transgressor from thy  
wombe: yet for my name sake will  
I deser, &c. 2.Chr.6.35,36. Then  
heare thou in heauen their praier,  
and their supplication, and judge  
their cause:

If they sinne against thee (for  
there is no man that sinneth not)  
and thou be angry with them, and  
deliver them unto the enemies, and  
they take them and carry them a-  
way captive unto a land farre  
or neere, &c.

2 To the godly : they shoulde  
admiringly reioyce in their pri-  
uiledge in the bloud of Christ,  
and in the remission of all their  
sinnes.

## C H A P. X.

Of the punishment of Sinne.

R O M. 5. 20.

Wherefore, as by one man sinne entred into the World, and death by sinne; and so death went over all men; for as much as all men haue sinned.

**H**itherto of the principles concerning sin: Now concerning the punishment of sinne, followeth this principle, viz.

That all men in their naturall estate are extremely miserable, in respect of the punishment, unto which they are lyable for their sinnes.

Nahum. 1.2,3,6. God is iealous, and the Lord reuengeth, euен the Lord of anger, the Lord will take vengeance on his aduersaries, and he reserveth wrath for his enemies.

The Lord is slow to anger: but he

he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirl-winde, and in the storme, and the clonds are the dust of his feet.

Who can stand before his wrath, or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him, &c.

Rom. 5.12. Job 10.17. Thou renewest thy plagues against mee, and thou increasest thy wrath against mee, changes and armies of sorrowes are against mee.

Job 31.3. Is not destruction to the wicked, & strange punishments to the workers of iniquity?

2 Thes. 1.9. Which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.

Eph. 2.3. Among whom we also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature

*the Children of wrath, as well as others.*

That this Principle may bee explicated, I will reckon vp the severall sorts of punishments, which haue been inflicted for mans sinne.

*17 Sorts of  
punishmēts  
inflicted on  
man for his  
Sinne.*

1 *The losse of Paradise*, from which wee are all exiled, so as we liue as banished men, while wee are in this World, *Genes. 3.*

24. *Thus he cast out man, and at the East side of the Garden of Eden he set the Cherubins, and the blade of a sword shaken, to keepe the way of the Tree of life.*

2 *The curse of the Creatures:* the Creatures are subiect to vanity, and subdued vnto bondage, vnder which they groane for mans sinnes, *Rom. 8.20,21.* *Because the Creature is subiect to vanity, not of it owne will, but by reasons of him which hath subdued it under hope, &c.* The Earth was cursed for our sakes *Genes. 3. 17, 18. Cursed is the Earth*

Earth for thy sake ; and in sorrow  
shalt thou eate of it all the dayes of  
thy life.

Thornes also and Thistles shall  
it bring forth vnto thee, and thou  
shalt eate the herb of the field.

3 An impure and painfull  
birth, Genes. 3. 16. vnto the woman  
he said, I will greatly increase thy  
sorrowes, and thy conceptions ; in  
sorrow shalt thou bring forth Chil-  
dren ; and thy desires shall be sub-  
iect to thy Husband, and he shall  
rule ouer thee.

4 The displeasure of G O D ,  
and his fearfull anger concei-  
ued against vs, Iohn. 3.36. Hee  
that obeyeth not the Sonne, shall  
not see life, but the wrath of God  
abideth on him.

Nah. 3.6. And I will cast filth  
upon thee, and make thee vile,  
and will set thee as a gazing-  
Stocke.

5 A priuation of that admir-  
able knowledge of God, and the  
nature of the Creatures, vnto

which wee were created ; so as wee are all for horrible ignorance almost like the beasts, in comparison of what once wee might haue had, Pro. 30.2. *Surely I am more foolish then any man, and haue not the understanding of a man in mee :* and this light is wanting both to the minde, and the conscience.

*6 Bondage to Satan,* who hath naturally strong holds in euery mans heart, and such spirituall possession, that hauing men in his snare, hee leadeth them at his pleasure, and worketh effectually both in them, and by them, Eph. 2.2. *Wherein in times past, you walked according to the course of this world, and after the Prince that ruleth in the Ayre, even the spirit that now worketh in the children of disobedience.*

*2 Tim. 2.26. And that they may come to amendment out of the snare of the Devil, which are taken of him at his will.*

*2 Cor.*

2 Cor.10.5. Casting downe the  
imaginacions, and every high thing  
that is exalted against the know-  
ledge of God, &c.

7 Spirituall death, which com-  
prehendeth in it the losse of  
communion with God (the life  
of our liues) and all the ioyes of  
his fauour and presence, together  
with the obdurbation of our  
hearts, which are become as a  
stone within vs; so as we are al-  
together insensible of the things  
that concerne euerlasting happi-  
nesse, Ephes.2.1. And you hath be-  
quickened, that were dead in tres-  
passes and sinnes.

Ephes 4.18. Having their co-  
gitation darkned, and being stran-  
gers from the life of God, through  
the ignorance that is in them,  
because of the hardnesse of their  
heart.

Ezech.36. 26. I will take a-  
way the stony heart out of your  
body, and I will give you a heart  
of flesh.

8 *Miserable bodies.* Our bodies are become miserable, both in respect of deformity, and in respect of imbecillity, as also in respect of the many paines befall them, both from labour, and from diseases of all sorts,  
*Genes. 3.19.* *In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne,* &c.

*Deut 28.21,22.* *The Lord shall make the pestilence cleane unto thee, until he hath consumed thee, from the land whither thou goest to possesse it.*

*The Lord shall smite thee with a consumption, & with the Feuer, and with a burning ague, and with ferment heat, and with the sword, and with blasting, & with the mildeew, & they shall pursue thee, until thou perish,* &c.

9 *Judgments in our outward estates:* in temporall things by wars

wars, famin, fire, earthquakes, inundations, ignominy, pouerty, and such like of many sorts, Deut. 28. 16, 17, 18. &c. Cursed shalt thou be in the Towne, and cursed also in the field.

Cursed shall thy basket be, and thy dough:

Cursed shall bee the fruit of thy body, and the fruit of thy Land, the increase of thy kine, and the flockes of thy sheepe:

Cursed shalt thou be when thou commest in, and cursed also when thou goest out, &c.

10 The restrayning of good things from vs, euен blessings of all sorts; and that sometimes when they are by the free mercy of God bestowed vpon others, Isai. 59. 2. But your iniquities haue separated betweene you and your G O D, and your sinnes haue hid his face from you, that hee will not beare. Job. 31. 2. For what portion should I haue of God from abone? and what in be-

*Of the punishment of Sinne.*

*rage of the Almighty frō on high.*

*Act. 17.30. And the time of  
this ignorance God regarded not.*

*Jerem. 5.25. Yet your iniquities  
have turned away these things, &  
your sinnes have hindred good  
things from you. &c.c.*

*11. The cursing of blessings,  
when God blasts the good gifts  
he bestowed, or suffers prospe-  
rity to become a snare or trap,  
or ruine vnto man, Mal. 2.2, I  
will curse your blessings.*

*Jerem. 12.13. They haue sowne  
wheat, and reaped thornes, they  
haue put themselves to much  
payne, and had no profit: and  
they shall be ashamed of their Re-  
uenues, because of the fierce wrath  
of the Lord.*

*Psal 69.22. Let their table be a  
snare before them, and their pros-  
perity their ruine.*

*Prou. 1.26. I will also laugh at  
your destruction, and mocke when  
your feare commeth. &c.*

*12 Scourging of sinne with  
sinne.*

finne, which is one of the most grieuous punishments ; when God leaues a man so as hee suffers him to fall into flagitious courses, and to commit sinne with greedinesse : or deliuers man vp to a reprobate minde, *Roms. 1.26,28.* *For this cause God gave them vp unto vile affections; for euен their Women did change the naturall use, into that which is against nature.*

*For as they regarded not to know God, even so God delinere them vp unto a reprobate mind, to doe those things which are not conuenient.*

13. Hellish terrors, which wound the Soule with vnsupportable torments, many times God softening the heart to feele inward smart, or suffering Satan to torment the Soule with vn-speakable feares and horrours.

*Hebr.10 27. But a fearefull looking for of judgment and violent fire, which shall denoure the aduersaries.*

Esa.

Of the punishment of Sinne.

Esa. 33.14. The sinners in Sion  
are afraid, a feare is come upon  
the Hypocrites, who among vs shall  
dwell with the denouring fire? Who  
among vs shall dwell with the  
everlasting burnings?

Esa. 65.13,14. Therefore thus  
saith the Lord, Behold, my seruants  
shall eat, and yee shall be hungry;  
Behold my seruants shal drinke, &  
yee shall be thirsty; Behold, my ser-  
uants shall rejoyce, and yee shall be  
ashamed.

Behold, my seruants shall sing  
for joy of heart, and yee shall cry for  
sorrow of heart, and shall houle for  
vexation of minde.

14 Feare of death, which in  
some measure is in all, though  
the former bee not; euery man  
being in that respect like a pri-  
soner that is condemned, and  
lookes every day when he shall  
goe to execution, Heb. 2. 15.  
And that he might deliner al the  
which for feare of death were all  
their life time subiect to bondage.

15 A terrible generall iudgement, when all mens sinns shall be ripped vp before the whole world to their eternall shame; and an order giuen for an vnauoydable execution of the sentence, *Act. 17.31.* Behold he hath appointed a day, in the which he wil judge the World in righteouesnesse by that Man, whom he hath appointed &c.

16 A miserable departure, and losse of life, the soule & body being rent asunder, and both losing for euer all the pleasures, or felicities of this life, *Rom. 5.12.* Wherefore as by one mans sin entred into the world, and death by sinne; and so death went over all men for as much as all men haue sinned &c.

*Rom. 6.23.* For the wages of sinne is death.

17. Lastly, eternall paine: Now this eternall misery is lamentable, if wee consider eyther the degrees of it, or the place, or the continuance.

The

The degrees of damnation are;  
First, they haue no communio-  
on with God, nor participation  
in any of the blessings of God,  
*2 Thessal. 1. 9. Which shall bee pu-  
nished with euerlasting perdition  
from the presence of the L O R D,  
and from the glorie of his pow-  
er, &c.*

Secondly, they are vnited to  
the Diuell, with whom they  
haue an eternall fearfull fellow-  
ship, *Math. 25. 41. Then shall  
he lay unto them on the left hand;  
Depart from mee, yee cursed, into  
euerlasting fire, which is prepa-  
red for the Diuell and his an-  
gels.*

*3 They endure an vnspeake-  
able confusion, and most bitter  
ignominy, vpon the considerati-  
on of the discouery of their ma-  
ny shamefull offences.*

*4 They are inwardly affected  
with incredible horrour, and  
torment of conscience, arising  
from the sense of Gods anger  
for*

for their sinnes, *Esay. 30.33.*  
For Tophet is prepared of old ;  
it is euен prepared for the King ;  
hee hath made it deepe and large,  
the burning thereof is fire and  
much wood, the breath of the  
Lord, like a riner of brimstone  
doth kindle it.

*Rom. 2.8,9.* But unto them  
that are contentious, and disobey  
the truth, and obey unrighteous-  
nesse, shall bee indignation and  
wrath.

Tribulation and anguish shall  
bee upon the Soule of every  
man that doth enill : of the Iew  
first, and also of the Grecian.

5 The bodies of the damned  
shall suffer vnexpressible tor-  
ments; which is set out in Scrip-  
tures, by their lying in fire and  
brimstone, *Esay 30. 33* as imme-  
diately before.

*Luke, 16.23.* And being in Hell  
torments, hee lift up his eyes, and  
saw Abraham afarre off, and La-  
zarus in his bosome, &c.

Re-

Reuel. 21. 8. But the fearfull and unbelieving, and the abominable, and Murtherers, & Whoremongers, and sorcerers, and Idolaters, and all liers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death.

Matth. 25. 41. Then shall hee say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels.

This misery is increased by the fearfulness of the place where it is to bee suffered; to which in diuers Scriptures, diuers names are giuen to intimate the horror of it, as Hell, the Pit, the great Deepe, or bottomlesse Gulfe, Prison, Darknesse, utter Darknesse, and many other terrible Titles.

Matth. 25. 43. Then said the King to his Seruants, bind him hand and foote; Take him away, and cast him into utter darknesse; there

there shall bee weeping and gnash-  
ing of teeth.

Reuel.20.1. And I saw an An-  
gel come downe from heauen, ha-  
ving the Key of the bottomlesse  
Pit, and a great Chaine in his  
band, &c.

And all this the more misera-  
ble, because it shall be both eter-  
nall, and without intermission,  
or ease, Reuel.14.11. And the  
smoake of their torment shall af-  
cendeuermore, and they shall have  
no rest, day nor night, &c.

Now follow the Vses.

The Vse may bee first for sin-  
gular reproofe of the maruel-  
lous securitie of multitudes of  
people, that can liue quietly in  
so miserable a condition; were  
not man sunk deepe into Rebel-  
lion, & besotted with vnspeak-  
able senselesnesse, one would  
think it were impossible for him  
to eat or sleepe, or euer to hold  
vp his head. If we heard a story  
of the one halfe of these distres-  
ses

ses that were befallen another man, and did lay our hearts to it, to think tenderly of it, we could not but wonder, that that man could so forget his owne safety, as to neglect any meanes for his owne release: but this very obseruation shewes two things, viz. that men are guilty of vile *Atheisme & vnbelief*, and of incredible *Apathy*, or insensiblenes. Oh that men would but think of these particulars, & ponder them seriously! But alas, a deceiued heart hath seduced them, that they cannot say, Here is my perdition, if I repent not. And this reproofe is aggrauated against some men in this, that they are angry at any that shewes them their danger, as we see by expe-rience of men, that liue in grosse sinnes: yet let the curses due to thole sinnes be applyed to them, how doe they rage? how are they like the very Horse and Mule, and much worse?

Second-

Secondly, here is matter of instruction, & that first to wicked men, that (if it be possible) they would awake from this heauy sleepe in *sinne*, and learne to liue righteously. Those *indgments* may warne all men euery where to repent: and seeing they are thus vndone by the first *Adam*, to seeke release from this dreadfull misery by the second *Adam*. There is no condernation to them that are in *Christ Jesus*: and there can be no accesse to *Christ*, without repentance from dead workes, and Faith in him. Oh how were men sure to bee freed by *Christ*, if they were once weary and heauy laden! There is a full propitiation for all *sinne in him*: he hath borne all that curse of the Law; onely if any man will bee in *Christ*, hee must be a new *Creature*.

This may instruct the godly, and so,

I The weake *Christian* should

*Ephe. 5.14.*

*1 Cor. 15.*

*Act. 17.31.*

*Rom. 5.12.*

*&c.*

*and 8.1.*

*Mat. 8.1.*

*29.*

*1 John. 2.1.*

*Gal. 3.13.*

*2 Cor. 5.17.*

should labour by all means to be established in the Faith, that as Christ hath freed him from all these miseries (as curses) so faith may free him from the feare of them; and to this end he shculd earnestly and constantly pray, that God would make him worthy of his calling, & fulfill all the good pleasure of his goodnessse, and the worke offaith with power, 2 Thes. 1.11,12.

2 All Christians shoulde forcibly compell vpon them-selues a carefull practice of sixe duties.

1 All ages shoulde admire the exceeding riches of the teeder kindnessse and mercie of God, and the great loue wherwith he bath loued vs, that hath forgiuen vs so great a debt, and freed vs from so vnspeakeable confusion, Ephes. 2.47.

2 Wee shoulde often looke vpon Christ, that hath borne all the malediction of the Law for vs

vs, and that, both to mooue vs to compassion, and mourning for our sinnes, that so pierced him, *Zach. 12.10.* And also to settle our selues against the feare of any of these miseries, seeing *Christ* hath fully payd our debts, and suffered the vttermost in our roomes: and further, if we did often set before vs that maruelous passion of our *Lord* and *Saviour*, it might rauish our hearts to a greater loue towards him, and desire to bee with him to giue him eternall thanks.

3 Haue wee escaped so much danger, which sinne brought vs into? then let vs for euer be war ned, and goe our wayes and *sinne no more*. Let vs watch ouer our selues, that we be not bewitched by the deceitfullnes of sinne. For heere wee may learne, that God can make sin extreamely bitter vnto vs, but especially let vs leaue sinne, euен because God hath dealt so graciously with vs.

4 It

4 It should teach vs with all compassion to pitty others with whom we converse, that yet liue in this misery: wee should striue with al effectualnesse of perswasion to draw them out of such an estate, and vse our vetermost power to pull them out of this fire, prouoking them to holiness, and good workes, and exhorting and rebuking them with all instance, that they may not perish in so great condemnation, *Heb. 10.25.*

5 It should teach vs to endure all sorts of afflictions, that God shall please to try vs withall, and that because they are no way comparable vnto the punishments we are escaped from: and besides, God is pleased to cause them to worke our good: They try and encrease our Faith in *Christ's* merits: they make vs know our selues more throughly: they mollifie and soften our hearts: they tame our flesh: they scowre

scowre our gifts from rust : they weane vs from the World, and excite the desire after, & care to prouide for the world to come.

6 It should teach vs with all gladnesse of heart to remember our miseries, as *waters that are past*, and establish our selues in a daily solace, especially in the expectation of the full and finall deliuernce from all the remnantes of distresse in the day of Christ, when God shall bee made maruellous in them that beleue,  
2 Thes.1.10. And the more we should lift vp our heads, vpon whom the ends of the world are come, because the day of that redempcion draweth neere. Let vs euer say with David, Psal.16.6.  
*The lines are fallen upon mee in pleasant places : yea, I have a faire heritage : and The Lord hath drawne vs out of many waters : Let vs therefore loue the Lord dearly, and reioyce alwaies in the Lord,* Phil.4.4.

Psal.32.

34.

Psal.18.

16.

## C H A P. XI.

*The state of Grace.*

Ephes. 1.4.

*As hee hath chosen vs in him, before the foundation of the world.*

**H**I therto of the second estate of man.

The third estate is *the estate of Grace*, which is three wayes to be considered :

First, in respect of the meanes of the foundation of it.

Secondly, in respect of the subiect of the possession of it, which is the Church.

Thirdly, in respect of the degrees of application, and manifestation, which are two :

*viz.* { *Justification.*

{ *Sanctification.*

The meanes of foundation is two-fold.

— Ele-

1 Election of God.

2 Redemption of Christ.

Concerning Election, there are  
these evident Principles.

First, that there was a choice  
and *Election* made by GOD,  
*Ephes. 1.4.* As he hath chosen us  
in him, before the foundation of the  
world.

Secondly, that this choice was  
before the foundation of the  
World, *Ephes. 1.4.* as imme-  
diately before, *Roms. 9.11.* For  
ere the Children were borne, and  
when they had done neither good  
nor evill, that the purpose of God  
might remaine according to the E-  
lection, not by workes, but by him  
that called, &c.

3 That onely some men are  
chosen, not, all men. If all were  
taken, how could there be *Elec-*  
*tion*, &c? *Math. 20.16.* Many  
are called, but few chosen, *Ma-*  
*them 23.14.*

4 That the cause of our *Elec-*  
*tion* is the onely free grace of  
G God,

God, not our works, Ephes. 1.  
5. who hath predestinated us,  
to be adopted through Jesus Christ,  
unto Himself, according to  
the good pleasure of his will:  
&c.

Rom. 9. 15, 18. For hee saith  
unto Moses; I will haue mercy  
on him, to whom I will shew mer-  
cy: and I will haue compassion  
on him, on whom I will haue com-  
passion.

Therefore, hee bath mercy on  
whom hee will, and whom hee will,  
be hardnesse.

5. That Gods Election is un-  
changeable, all the Elect shal be  
saued, Rom. 8. 30. Moreover,  
whom he predestinated, them also  
hee called; and whom hee called,  
them also he iustified; and whom  
hee iustified, them also he glori-  
fied, &c.

Isaiah 46. 10. My counsell  
shall stand, and I will doe whatso-  
ever I will.

2 Tim. 2. 19. But the foundati-

on of God remaineth sure, and hath  
this seale; The Lord knoweth who  
are his, &c.

John 6.37. All that the Fa-  
ther giveth mee, shall come to mee;  
and him that commeth to me, I cast  
not a way.

Math. 25. 34. Then shall the  
King say to them on the right  
hand, Come, yee blessed of my Fa-  
ther: inherite ye the Kingdome pre-  
pared for you from the foundations  
of the World.

The consideration of this Do-  
ctrine of mans *Election*, should  
teach us diuers things.

I. Every one of us should  
study this Doctrine of our *Elec-  
tion*, and labour to make it sure,  
seeing here lieth the foundation  
of all grace: now one laboar  
doth both; if wee make our *call-  
ing* sure, wee make our *Election*  
sure, a. Pet. 1.10. and wee may  
bee sure our Calling is right, if  
wee adde vertue to our Faith, if  
wee can find the gifts of grace in

our hearts ; for this (I say) wee must study the doctrine of the signes.

We may know our *Election* by two sorts of signes : the one respects God : the other respects our selues. God declares his eternall choice by diuers marks of it, and man prooues himselfe to be *elected of God* by diuers tokēs of it.

God shewes whom hee hath chosen from euerlasting three manner of waies.

i By *Election* in time, when God separates a man from the World unto himselfe and his seruice ; it is a manifest signe of Election : shewes an eternall choice, when God singles a man out from the multitude of carnall and carelesse men, and inspires him with an unchangeable resolution to devote himselfe to God: it is an euident declaration of Gods predestination to glory ; God separates a man from the World, when hee makes him a weary

wearie of wicked and unprofitable society, and takes away from him the taste in earthly things, so as the loue of the World is not in him, and sanctifies him to his owne vse.

2 By the entertainement God giues them in his House, and especially by the efficacie of the Word, and principally by the life of the promises : for God makes his Word a Word of power, and the Holy Ghost falls upon their hearts, and they at some times feel a marueilous assurance in hearing, and so much comfort, that they can receiuue the Word, though it bee with much affliction, and reioyce greatly in it ; and the Word transformes them also to a constant desire of practise and imitation of the godlinesse of the Saints, *I. Thes. I. 4, 5, 6.* *Knowing, beloved Brethren, that ye are Elect of God :* *for* *as* *unto* *you* *the* *gospell* *was* *not* *unto* *them*

*For our Gospell was not unto*

you in word onely, but also in power, and in the Holy Ghost, and in much assurance.

And yee became followers of us, and of the Lord, and received the Word in much affliction, with much joy of the Holy Ghost.

Psal. 65.4. Blessed is he whom thou choosest, and cansest to come to thee, he shall dwell in thy Courts, and we shall be satisfied with the pleasures of thine House, even thy holy Temple.

Rom. 9.8,11. That is, they which are the Childrē of the Flesh, are not the Children of God: but the Children of promise are accounted for the seed.

3. By the sanctification of their afflictions, even by the many experiences of Gods loue in afflictions, as when God comforts the hearts in the midst of distresse, when they come to him making their moane; and when he turnes the crosse to a blessing to them making them more

more humble by it, expressing their gifts, purging out their sin, &c. and at the length giuing gracious deliuercances, causing all to worke together for the best, so as they themselues being *Judges*, they can say, it was good for me that I was afflicted, *Roms* 8.28, 29. *Also we know that all things worke together for the best to them that loue God, even to them that are called of his purposē, &c.*

*Psal. 119.* In many places.

Now as God manifests his owne choice by these & such like signes; so the Godly make sure their owne *Election* by diuers markes of it, as generally by the sanctification of the Spirit, and beliefe of the truth, *Tbes. 2.13.* But wee ought to gine thankes alway to God for you brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the Faith of truth so in particular.

1 By the vertues of Christ, which more or lesse in some measure shine in them, such as are, *Humility, Piety, Knowledge, Temperance, and contempt of the World, patience in aduersity, and other excellent saving graces in them;* 2. Pet. 1, 5, 6, 7, 10. 1. Pet. 2. 9 By their fruits you may know them, John. 14. 16.

Secondly, by the affections of godlinesse that are in them aboue all others, Ephes. 1. 4. 1. John 3. 14. They approue themselues to bee elect by loue; that is, by their great affections to God, to the Word of God, and his Ordinances, and by their brotherly kindnesse to the godly; and this love is the more euident marke, when it lasts eu'en in affliction, when no distresses make vs abate of our affection to G O D, or good things, or good men, Rom. 8. 28, 35.

3 By their *Priesthood*: Gods elect are a *Kingdome of Priests*, they

they offer God daily Sacrifice,  
they haue the spirit of praier:  
and they daily mortifie (the  
beast) their sinnes vpon the Al-  
tar of Christ crucified. So then by  
their praying and their mortifi-  
cation, Gods elect may bee evi-  
dently knowne; i. Pet. 3. 9, 10.

4 Fourthly, They are usually  
knowne by the opposition of the  
World : If they were of the  
World, the world woulde spare,  
and loue his owne : but because  
they are chosen out of the world,  
therefore the world hates them,  
and pursues them with reproach-  
es, and indignations of all  
sorts, Job. 15. 18, 19. If the World  
hate you, you know that it hated  
me before you.

If yee were of the World, the  
World would loue his owne : but  
because yee are not of the World,  
but I haue chosen you out of the  
World, therefore the World hateth  
you.

2 If we finde assurance of our

## Of Election.

*Election, wee should with all  
thankfulnes acknowledge Gods  
goodnesse to us, and the riches of  
his free grace, as the Apostle  
teacheth vs, Ephesians. 1.3. and  
2. Thess. 2.13. But wee ought to  
gime thankes alway to the Lord  
for you Brethren, beloved of God,  
because that G O D hath from the  
beginning chosen you to salvation,  
through sanctification of the Spi-  
rit, and the Faith of Truth :  
and so rest in this happiness, as  
our chiefe desire to God should  
be still to vouchsafe us his fa-  
vour, to blesse us with the fa-  
vour of his chosen, Psal. 106. 4,5.  
Remember mee, O Lord, with the  
favour of thy people, assist me with  
thy Salvation,*

*That I may see the felicitie of  
thy chosen, and reioyce in the joy of  
thy people, and glory with thine in-  
heritance,*

*And for euer stand and gaze at  
the maruellous riches of Gods  
grace, that suffered us not to per-  
ish*

rise in the condemnation of the World.

3 Our *Election* should worke upon us a wonderfull care of holinesse of life. Are we Elect? then how should wee confirme our selues in separation from the World? Shal wee euer loue the world and the things thereof, that heare, that God hath chosen us out of the World? Yea, why fashion we our selues unto this World? *Rom. 12.2.* And fashion not your selues like unto this World, but be ye changed by the renewing of your minde, that ye may prooue, what is the good will of God, and acceptable and perfect.

*Deut. 14.1.* For thou art an holy people unto the L O R D thy God and the Lord hath chosen thee, to be a precious people unto himself, above all people that are upon the Earth.

God hath chosen us, and called us with a holy calling; and therefore we should, as a people pecu-

peculiar unto him, bee zealous of all good workes, and shew forth the vertues of him, that called us, and walke before him with all desire to please him, that hath thus elected vs; wee should euer bee ready to chose the Lord to be our God, and to shew it by a-  
uouching him, and by walking in his waies, as these Scriptures plentifully shew:

Deut. 7.6,7. For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee, to be a precious people unto himselfe, aboue all the people that are upon the earth.

The Lord doth not set his loue upon you, nor chuse you, because yee were more in number then any people: for yee were the fewest of all people.

Deut. 26.16,17. This day the Lord thy God hath commanded thee to doe these Ordinances, and Lawes: keepe them therefore, and doe them with alckine heart,  
and

and with all thy Soule.

Thou hast set up the Lord this day to be thy God, and to walke in his waies, and to keepe his Ordinances, and his commandements, and his Lawes, and to hearken to his voyce.

Ephes. 1.4. As hee hath chosen us in him before the foundation of the World, that wee shoulde be holly, and without blame before him in loue.

1 Pet. 2. 9, 16. But yee are a chosen generation, a royall Priest-hood, an holy Nation, a peculiar people, that yee shoulde shew foorth the vertues of him that hath called yee out of darknesse into his marueilous light:

As free, and not as haning the liberty for a clouke of maliciousnes but as the seruants of God.

Wee shoulde give our names to God, as they that will subscribe, and devote them selues onely to the God of Iacob, Isaiah 44.1,5. Yet now heare, O Iacob,

my servant, and Israell, whom I  
have chosen.

One shall say I am the Lords;  
another shall be called by the name  
of Iacob : and another shall sub-  
cribe with his hand unto the Lord,  
and name himselfe by the name of  
Israel.

4 It should teach us to imi-  
tate God, and chuse the godly,  
as the persons wee would most  
obserue, admire, loue, defend,  
and liue withall. John. 15. 17.  
These things command I you,  
that yee loue one another, John 17.  
26. And I have declared unto  
them thy name, and will de-  
clare it, that the loue wherewith  
thou hast loued mee, may bee in  
them, and I in them, &c. Yea,  
wee should not haue the glori-  
ous faith of Christ, in respect of  
persons, to despise poore Chri-  
stians, and onely respect great  
men : for God hath chosen the  
weake things of this World to  
confound the mighty, and the  
poore

poore hee hath chosen to bee  
made heires of the Kingdome,  
and rich in faith, *James.* 2. 5.  
*1. Cor. 1. 27.* Yea, we should be  
content, as the *Apostle* saith, to  
suffer all thiags for the *Elects*  
sake, seeing they are so deare to  
God, *2 Tim. 2.10.*

5 Lastly, this doctrine of *Elec-*  
*tion*, should fill the hearts of  
all the godly with unspeakable  
reioycing : Everlasting ioy shoule  
bee upon their heads, and sor-  
row and mourning should fye a-  
way : and the rather, if they con-  
sider the marueilous preuiledges  
of their *Election*, and the won-  
derfull happinesse, unto which  
they are chosen of God. For if  
by the former signes thou know  
thy selfe to bee one of Gods *E-*  
*lect* :

First, thou art sure of thy sal-  
uation, and the glory of heauen  
when thou dyest, *2. Thess. 2.13,*  
*14.* wherewto bee called you  
by the *Gospell* to obayne the  
glorie

glory of our Lord Jesus Christ.

2 The loue of God to thee is unchangeable, God will neuer cast off the people, whom hee hath chosen, Rom. 11. 2. God hath not cast away his people whom hee knew before.

3 Thou art sure of gracious entertainment in Gods House, and sweete communion with God whilst thou liuest, Psal. 65.

4. Blessed is hee whom thou chusest, and causest to come to thee : hee shall dwell in thy courts, and wee shall be satisfied with the pleasures of thine house, even of thine holy Temple.

Esa. 65. 13, 14. Therefore thus saith the Lord God, Behold, my servants shall eat, and yee shall be hungry : behold, my servants shall drinke, and yee shall be thirsty : behold, my servants shall reioyce, and yee shall be ashamed.

Behold, my servants shall sing for ioy of heart, and yee shall cry for sorrowe of heart, and shall bowle

bowle for vexation of minde.

4 Thou shalt be sure of protection against all aduersities, that dare, or can rise up against thee,  
Esa 41.10,11,12,13, *Feare thou not, for I am with thee : bee not affraide, for I am thy God, I will strengthen thee, and helpe thee, and will sustaine thee with the right hand of my iustice.*

Behold, all they that prouoke thee, shall be ashamed and confounded, they shall bee as nothing, and they that striue with thee, shall perish.

5 Fiftly, all thy afflictions shall bee sweetned unto thee, and worke together for the best, Rom.8.28. *Also wee know that all things worke together for the best, unto them that loue God, even to them that are called of his purpose.*

6 In all thy suites to God, thou art sure of audience, and compassionate respect, howsoever thou bee neglected in the World,

World, John 15. 16. Te haue not chosen mee, but I haue chosen you, and ordained you, that you goe and bring forth frust, and that your frust remaine, that what soever yee shall aske of the Father in my name, bee may give it you.

7 Christ will graciously communicate to thee the secrets of God, and the mysteries of the Kingdome, using thee therein as a most deere and carefull friend, John. 15. 15, 16.

8 Lastly, all complaints brought unto God against thee, are sure to be non-suted and cast out, so as nothing can be laid to thy charge, nothing can condemne thee, in as much as Christ hath payed all thy Debts, and sitteth at the right hand of God to make request for thee, Rom. 8. 23. Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, &c.

CHAP. XII.

Of Christ.

Act. 4. 12

Neither is there salvation in any other : for among men there is given none other name under Heaven, whereby we must bee saved.

**H**itherto of Election.

The second fundamental meanes of grace, is *Christ*, concerning whom the *Principles* respect either,

1 *His person.*

2 *His Office.*

The *Principles* concerning his person, looke either,

1 Upon his *divine nature.*

2 Or upon his *humane.*

The *Principle* that concerne his *divine nature*, is this : That *Iesus*

Of the diuine nature of Christ.

Iesus Christ is verie God, and that hee is God, may be prooued.

I Frst by testimony of Scripture, Esa. 9. 6. For unto us a Child is borne and unto us a Sonne is ginen, and he shall call his name Wonderfull, Counsellour, The mighty God.

John. I. 1. In the beginning was the Word, and the Word was with G O D, and that Word was God.

Rom. 9.5. Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.

I Tim. 3. 16. And without controuersie great is the mysterie of godlinesse, which is God iamanifested in the flesh, iustified in the spirit, &c.

I John 5. 20. But wee know that the Sonne of G O D, is come and hath ginen vs a minde to know him, which is true : and wee are in him that is true that is, in his Sonne Iesus Christ, this same is

very

very GOD, and eternall life.

2 By the diuine properties given vnto him, as Eternitie John. 1.1. John 17. 5. Omnipotency, John 3.31. Phil. 4.13. Sauiuour, King of Kings, and the like.

3. By diuine workes done by him, as Creation, Coloff.1.16. Forgiuenesse of sinnes Mat. 9. 6. Working of miracles, John. 10. 25.

4. By the diuine honour due unto him, as Adoration, Psalm. 72.11. Heb. 1.6. and beleauing in him.

5. By the conquest the Gospell hath made in the World, 1.Tim.3.16. and that not by any carnall power, Zacha. 4.6

6. By the patient suffering of his Saints, Revet. 12. 11. But they overcame him by the blood of the Lambe, and by the word of their Testimoniis, and they loued not their liues vnto the death, &c.

But why was it needfull hee  
should be God?

For two causes chiefly :

1 The one was the great-  
nesse of our evill, which no crea-  
ture could take off us, viz. 1. the  
grieuousnesse of our sinnes. 2.  
The immense and intolerable  
weight of Gods anger. 3 The  
*Empire* of death. 4. The tyran-  
ny of the Diuell.

2 The other was the great-  
nesse of our good, which none  
but God could restore, viz. 1.

An obedience to infifie many.

2 The Image of God, 1. Cor. 1.  
30. Coloss. 3.10.

If our Sauiour be the Sonne of  
God, yea, God himselfe, that  
holds it no robbery to be equall  
with God:

Then it may first serue for hu-  
miliation, and so,

1 To the World: In which  
this glorious light hath risen,  
and yet their darknesse compre-  
hended it not, Iohn. 3. 19.

To the uery godly, because they are not so affected, as may become this marueilous glorie of the Sonne of God; it should much abase us, that wee haue not thoughts and affections to take that notice wee shoule of this Sonne of Righteousnesse, so gloriously in the Gospell shinning amongst us: wee doe not receiue him, and conceiue of him, as this Doctrine teacheth us; how often hath hee come amongst his owne, and his owne receiued him not? *John 1.11.*

For *Instruction*, and so it should worke in us,

I *Illumination*, to see the greatnesse of the mysterie of Godlinesse, that tels us of God manifested in the flesh, *1. Tim. 3. 16.* Our Eyes should in this point receiue sight and clearing. This Doctrine should shine in our hearts, as the *Sonne* in the firmament; wee shoule never

neuer rest informing our selues herein, and praying for discerning, til after much neglect and unbelieve past (wee could say with *Thomas, My Lord and my God,* Math. 16. 16. John. 20. 28. This is the Rocke upon which the Church is built.

2 The estimation of his sufferings for us ; this blood of the new Testament, was the blood of God, Acts 20. 28.

3 The celebration of his praises ; Is hee God ouer all ? then let him be blessed forevermore, Rom. 9. 5. Who is God ouer all, blessed for euer Amen.

4 The adoration of his person, When God brings forth his only begotten sonne, let all the Angels of Heaven worship him, Heb. 1. 6.

5. Faith : this should make us beleue in him, and rely upon the sufficiency of the Redemption in him; yea, we should neuer rest, till we know him, and that

that we are in him: For this is eternall life, *Iohn 1.7.* The same came for a witness, to beare witnessse of the light, that all men through him might believe, *I Ioh. 5.20.* But we know that the Sonne of God is come, and hath giuen vs a minde to know him, which is true, and we are in him which is true, that is, in the Sonne Iesu Christ, the same is very God, and eternall life.

Thirdly, the consideration of the Divinity of Christ should wonderfully comfort us; and so it is vsed in diuers Scriptures. For if he be God, then hee is full of grace to supply our wants, *Iob. 1.14, 16.* He is infinite in righteousness, to iustifie us, *Ier. 23.6.* The government beeing on his shoulders: hee will euer be knowne to be wonderfull: as a Councillor to direct us, as a mighty God to defend us; as an everlasting Father, to loue us, and pitie us, and spare us, and beare with our in-

H,                    firmi-

firmities ; as a Prince of Peace, to preserue us in our reconciliation with God, and to fill us with peace that passeth all understanding: and that we may not doubt of perseveriance, the Prophet assures us, *that of the encrease of his gouernement and peace, there shall be no end:* for hee will order us and establish us hencefoorth, and for euer.

## CHAP. III.

*Of Christ's humanity.*

**H**itherto of the diuine nature of Christ : There are foure Principles concerning the humane nature of Christ : the one concernes the matter, the other three concerne the manner.

The first, that the Son of God was incarnate, did assume the true nature of man, and was a very man amongst us; *Iob. i. i. In the beginning was the Word, and the*

the Word was with God, and that Word was God. 14. And the Word was made flesh, and dwelt amongst us, and wee saw the glorie thereof, as the glorie of the onely begotten Sonne of the Father, full of grace and truth.

Heb. 2.14. For as much then, as the children were partakers of Flesh and Bloud, hee also himselfe likewise tooke part with them, 16. For hee in no sort tooke the Angels, but hee tooke the seede of Abraham.

2 That hee was not conceived as other men, but by the holy Ghost, Luke. 1.35. And the Angell answered and said unto her, The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee: therefore also that holy thing which shall bee borne of thee, shall be called the Sonne of God.

Math. 1. 20. Feare not to take Mary for thy wife: for that  
H 2 which

*Of the humane nature of Christ.*

*Which is conceiued in her, is of the  
holy Ghost.*

3 That hec was borne of a Virgin, *Esa. 7.14.* Therefore the Lord himselfe will give you a signe: Behold, the Virgin shall conciue and bear a Sonne, and shee shall call his name Emmanuel.

*Matth. 1.18.* Now the birth of Iesus Christ was thus: when as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

*Gen. 3 15.* I will also put enmity betweene thee and the woman, and betweene thy seed and her seed, he shall also breake thine head, & thou shalt bruise his heels.

4 that his humane nature did subsist in the diuine nature, and so both made but one person, *Colos. 2.9.* For in him dwelleth all the fulnesse of the God-head bodily.

*Luk. 1.35.* And the Angell answered and said unto her: The holy Ghost shall come upon thee, and

and the power of the most High  
shall ouer-shadow thee: therefore  
also that holy thing which shall be  
borne of thee, shall bee called the  
Sonne of God, &c.

The vses may bee raised seuer-  
rally from the each of the Prin-  
ciples, and so, First, the doctrine  
of the incarnation of Christ may  
serue,

1 For information, and that  
both of the loue of God, and of  
his wisdome, which both shine  
in this worke: His loue, in that  
he sent vs a Sauior to take our  
nature: and his wisdome, in that  
hee sent us his Sonne.

But what need was there that  
Christ should be incarnate, and  
take mans nature rather then a  
ny other?

First, that satisfaction might  
be made to God in the same na-  
ture that had offended.

2 Because without effusion of  
blood, there could bee no re-  
mission, *Heb. 9.22.*

Ques<sup>t</sup>

Answ.

3 Because a mediator should be meete to deale between both parties: therefore he is God, for the busines with his Father, and man, for the busynesse with men.

4 That so hee might haue the right of the kinsman to redeeme us, and so of adoption, *Ier. 32.8. Ruth. 3.13.*

5 To assure our resurrection.

But why was the second person in *Trinitie* incarnate?

It was most conuenient, and comely it shoulde be so.

1 By the Son was man made at the beginning: and therefore fitly by him was he redeemed.

2 Hee most fitly repaires the Image of God in us, who was himself the image of his Father.

3 Hee that was the Sonne of God, most conueniently makes us the Sonnes of God.

2 Secondly for instruction, and so it shoulde teach us;

First, to acknowledge both natures in *Christ*, and know, it is of necessity

*Quest.*

*Answ.*

2

necessity to saluation, to confess his glorie in both.

2 It should worke upon us the impressions of humility. This is a matchlesse example of humilitie, that he, that was equall to the Father, should make himselfe so low, as to take upon him the forme of a seruant, &c. as it is urged, *Phil. 2.6,7.*

It were intollerable shame for us to mind our own things, or to stand upon our glory, and greatness. Oh, how should this make us easily denie our selues, if wee could throughly think vpon it?

Thirdly, it should stirre us up wonderfully to a desire to come unto *Christ*, and to be made one with him, and to be like him. He drew neere to us, when he tooke our nature, & shall not we draw neere to him in imitatiō of his nature, & shew forth his vertue? He descended frō heauē to us, & shal not we ascend to heauen to him.

Fourthly, this may serue for

great humiliation to all such, as receiue not the Son of God: hath hee taken our nature, and dwelt amongst vs, and saw we his glory, as the glory of the onely begotten Sonne of God: and are we yet ignorant of him? doe we yet neglect to come unto him?

Lastly, the Incarnation of Christ, is the very fountaine of all our comfort. It is the sunnes-shine of religion, wee should rejoyce in it aboue all things. There shold be no godly man, but his heart shold leape within him upon the thoughts of this glorious grace of God: The Angels of heauen sang in the Ayre, when they brought this tidings; and can we sit desolate in heart, to whom a Sauior is borne, & for whom he was incarnat? Luk. 2.10 Christ's incarnation is the most cleare looking-glasse to shew forth the wisdome, mercy, truth and iustice of God. This was a worke farre aboue the creation of

of man: this doctrine is comfortable in the very respect of the honour done to the nature of man, in that God hath ioyned man so neerely to himselfe; and it imports a wonderfull loue, that *Christ* doth now unchangeably beare to *man*, being himselfe of the same nature: but especially it should swallow up all earthly discontentments to consider, that God hath giuen him to us: and *Christ* is all this for our sakes; *Esay 6.9.* *For unto us a childe is borne, and unto us a Sonne is given,* &c. How should *Christ* onely bee unto us in stead of all things? The very peace we haue by him should enflame us, peace aboue us with God and the *Angels*: peace within us with our owne consciences; peace about us with all creatures, *Luke 2.14.* and especially it should establish us in this assurance of the accomplishment of all that yet remaines of our full redemption:

we neede not doubt of his intercession, our suite must all needs speed well, there sits one at the right hand of God, that is our owne flesh and bloud; and wee neede not feare the last iudgement. It cannot but bee well with us, if our owne brother be our Judge: we should not bee afraid in the meane time in the evill day: Hee will succour us, he hath had c<sup>x</sup>perience of the frailty of our nature, and therefore hath a feeling of our infirmities, and will helpe us in all time of our need, *Heb. 2.18. For in that he suffered and was tempted, he is able to succour them that are tempted.*

*Heb. 4.15. For wee have not an high priest, which cannot bee touched with the feeling of our infirmities: but was in all things tempted in like sorts, yet without sinne.*

Yea, the uery glory of Christ in heauen is by this meanes ours. Christ is my portion, my flesh, and

and my bloud, where my porti-  
on raigneth, there beleue I, that  
I raigne; where my flesh is glori-  
fied, there I thinke my selfe in  
glorie; where my bloud ruleth,  
there thinke I my selfe exalted.

And all this is the more com-  
fortable, if we consider, that God  
had not respect of persons in  
this, which may appeare by the  
manifestation of the Incarnation.  
It was reuealed to shepheards,  
and to the Wise-men; the one  
poore, the other rich; the one  
learned, the other unlearned; the  
one *Gentiles*, the other *Jewes*; the  
one neere, the other farre off.  
This light appeared to *Anna* a  
woman, as well as to *Simeon*  
that iust man. And besides note  
the wonderful wisdome of God,  
in the manner of reuealing *Christ*:  
*viz* to euery one according to  
his owne estate. For to *Simeon*  
and *Anna*, as more spiritu-  
all persons, the Natiuitie was  
reuealed by the instinct of the  
Spirit.

Spirit. To the Shepheards as ruder men, by the voice and speech of Angels. To the Priests and Scribes that searched Scripture, by an Oracle of the Scripture. To Herod a stranger, by the testimony of the Wise-men that were strangers. To the Wise men, that were students of Astrologie, by the rising of a new starre.

## CHAP XIV.

*Of the Conception of Christ.*

Thus much of the uses of the Incarnation of Christ: the uses of his conception follow.

The doctrine of his conception by the holy Ghost may serue First, for information, and that in diuers things.

First, concerning the wonder of his birth: here is a new birth giuen to the world, neuer such a one before: he that is the *only Son in Heaven*, is by this meanes

the

the onely **M A N** on Earth to bee admired. When God was to be made visible on earth, and to come to dwell amongst men, a heauenly Temple is provided for him; the holy Ghost buildes him a Temple in the wombe of a *Virgin*.

2 Concerning the freedome of **C H R I S T** from Originall *sinne*, we might aske, How could Christ be free from *sinne*, seeing he came of *Adam*, whose nature was infected in all his posterity?

Now this is answered in this principle: for Christ came of *Adam*, but not by *Adams*, but by the holy Ghost: The holy Ghost miraculously formed Christ's body of the substance of the *Virgin*, stopping the course of originall *sinne*, and sanctifying it: *sinne* comes into the World by propagation onely.

3 Concerning the sufficiency of the sacrifice of Christ: It must needs bee an admirable sacri-

*Qn. stion*

*Answ.*

sacrifice, that is thus fitted from the Wombe.

4 Concerning the superstition of the Papists about the Virgin Mary : for they attribute the purity of Christ's nature to the holiness of the Virgin, that she was without sinne, whereas it is evident, it is to be attributed to the holy Ghost.

5 Concerning the possibility for Christ to be borne of a Virgin : It is as easie for God to frame unto Christ a body in the Wombe of a Virgin, as to make mans body at the first of the mire of the Earth.

2 Secondly, for instruction, and so this conception by the Holy Ghost should teach us :

First, to be wise to sobriety, in this mystery of the Incarnation of Christ, a purer sense, and a cleaner hearing, is called for here : the ouer-shadowing of the Virgin shewes, that wee must bring faith to beleue the mystery,

mystery, without further inquiring.

2 To desire seruently the sanctifying of our natures: that we as his members may be conformed unto him as our Head, and so wee are, if *Christ* bee conceiued in our hearts by the holy Ghost, as he was conceiued in the Wombe of the *Virgin*, Gal.1.6.

For consolation : and so his conception is comfortable, especially in two things :

First, the holinesse of his conception will iustifie us from the unholinesse of our conception, and quit us from the guilt and filth of originall *sinne*.

Secondly, it may comfort us in the expectation of our perfect holinesse. Hee that was so carefull to haue his naturall body fitterd so exquisitely, will not neglect his mysticall body the *Church*, but will loue it, and wash it, till it bee without

out spot and wrinkle, and the rather because it is bone of his bone, flesh of his flesh, *Ephes. 5.25,26.*

And thus of the vse of the conception.

## C H A P. X V.

*Of Christ as borne of a Virgin.*

**T**Hirdly, in that our Saviour was borne of a Virgin, it may serue,

First for *Information*, and so,  
Concerning the maruelous wisdome of God in the manner of our Saluation : By a Woman came sinne and death into the World and loe here the seede of the woman breakes the Serpents head. The Devil got to be the god of the World, by beguiling a Woman. Now see how the **L O R D** hath devised to destroy his dominion by One made

made of a Woman : they were both *Virgins*, affianced to Husbands, but not yet knowne of Man.

But might some one say; This is beyond belief, that a *Virgin* shoulde bring forth, and yet remaine a *Virgin*, hauing neuer knowne man : this seemeth to be incredible.

*Sol.* If it had beeene a thing which had no resemblance in nature: yet it had been nothing to beleeme the power of the God of Nature : but yet there is instance of things borne in Nature without generation. The *Bees* haue young, and yet know not Marriage : The *Easterne-bird*, the *Phenix*, is borne, and new-borne successiuelly, and yet without parents ; and shall wee hold it beyond beliefe for God to doe this great worke upon him, that was to restore the World ? *Christ* is like the flower, which hath the *Heauen* for Father, and the *earth* for Mother

But

*Object.*

*Solution.*

*Object.*

But how can it become the greatness of the Sonne of God, to abase himselfe to lye in the wombe of a Virgin?

*Solutio.*

The Sunne in the firmament receiuers not infection from any place, nor can any thing cast into the fire stayne it; much lesse can the Sonne of God be polluted by being borne of a Virgin.

Secondly, this may furnish us with an argument against *Transubstantiation*. The Scripture teacheth vs to beleue, that *Christ was made of a Woman, Gal. 4.4.* but not a word is there that hee should bee made of a piece of *bread*.

Secondly, hath God created this *new* thing in the world, that a Woman should compasse a Man? why then do we go about? Why lose wee our labou? why settle we not our hearts directly upon this *Iesus*, who is assigned us thus wonderfully of God to be our way, our light, and our life?

life? This very Doctrine was used long since, to rebuke mens extreme distractions, and losse of time and labour in the way to the Kingdome of Heauen *Ier. 31.21,22.*

Yea, this doctrine ought to bee unto us Gods signe, that he will deliuere us certainly, and fiulfill all his promises; and it extremely threatens the vnbelief of man, as the *Prophet Isaiah* vrged him in the dayes of *Abaz, Isaiah. 7.14.*

Thirdly, this should kindle in us a vehement desire to haue God reucale his Sonne in us, and to haue *Chrest* borne in our hearts : wee thinke the *Virgin* blessed aboue women that *Christ* was conceiued in her wombe (which certainly is a great wonder) & we were blessed amongst men and women, If the Lord *Iesus* be conceiued in our heart, and wee keepe our selues chaste *Virgins* to him.

There

There haue beeene fourc wayes  
of making man :

The one was to make Man  
without either Man or woman,  
so was *Adam* made.

The second was to make Man  
without a woman, so was *Eve*  
made.

The third was to make Man  
by both Man and Woman,  
and so wee their posterity are  
made.

The fourth way, was to make  
Man without Man by Woman  
onely, and so was *Christ-Man*  
made.

Now if we admire the first, sec-  
ond, and fourth of these ; why  
should wee not also admire  
the creating of Man, without  
wombe, euen in the heart of a  
Man ? Is it not a great wonder,  
that the Sonne of God should  
be formed in our brest ? And yet  
such is the worke of God in the  
birth of a Christian : Christ is  
formed in them, *Gala. 4.19.* My  
little

little children, of wome I travell  
in birth againe, vntill Christ bee  
formed in you.

---

CHAP. XVI.

Of the personall Union.

And thus of the birth of  
Christ of a Virgin.

The personall Vnion may  
serve both for information, and  
for Consolation.

For Information, concerning  
the marueilous glory of Christ,  
especially of the exaltation of  
the humane nature. Heere is an  
Vnion singularly wonderfull, and  
wonderfully singular. Nay, what  
say I, a Vnion? Why? there bee  
so many Vnions in Christ, that  
worthily all may be said to bee  
gathered together in one in him.  
There is a naturall, personall, my-  
sticall, and Sacramentall Vnion  
in Christ.

The naturall Vnion is with  
the

the Father and the Holy Ghost  
in one nature or essence.

The personall *Union* is this of  
the diuine nature with the hu-  
mane in one person.

The mysticali *Union* is of  
*Christ* with the Church in one  
body.

The Sacramentall *Union* is of  
the body and bloud of *Christ*  
with Bread and Wine in one  
Ordinance. This *Union* is not a  
*Vnion* of inhabitation, as God  
dwels in the Saints: nor of con-  
sent onely, as the faithfull are one  
in the Father and the Sonne: Nor  
of *commixtion*, as Water and  
Winc are one: nor of combina-  
tion, as two boords fastned to-  
gether are one: nor of compofition,  
when of two things is made  
some third thing in one. But it is  
(I say) a personall *Union*, the hu-  
mane nature of *Christ* beeing af-  
sumed into *Union* with the per-  
son of the Sonne of God.

From thence ariseth :

1 A speciall manner of subsisting in the humane nature of Christ, differing from other men. For soule and body make a person in other men, but not so in Christ. For his soule and body are borne up and subsist in his diuine nature. As the *Iuy* or Mistletoe growes without a root of it owne, upon the body of another tree; so is it with the humane nature of Christ: As soule and body in us make one *Man*: so God and Man make one *Christ* in him.

2 A communication of Proprieties; so as that which is proper to one nature, is attributed to the whole person: so the Sonne of G O D was crucified, and bought the Church with his bloud, *1 Corinsh. 2. 8. &c. s. 10. 28.*

3 The collation of Gifts upon the humane nature, after an unspeakable manner. In respect of which, the humane nature

nature of *Christ* doth excell all Creatures, for Wisdome, Goodnesse, Holinesse, Power, Maiestie and Glorie, in as much as the God-head dwels in him bodily, *Col. 2.9.* and so the second *Adam* doth far excell the first.

It was needfull *Christ* should be God and Man in one nature:

1 That so he might reconcile or make God and Man one againe.

2 That so hee might bee a meet *Mediator*, as being a kin to both parties.

3 That he might pacifie God by his death, which hee could neither feele as God, nor ouercome as man.

4 That the workes of Redemption done in the flesh, might be sufficient price for sin, by which the infinite God was wronged.

Here is also *consolation* in this Doctrine: for hence ariseth manifest reason of hope of pardon and

and peace with God; and beside out of his fullnesse we may now all receiue grace, and a supply for all our wants. Here haue wee all the treasures of Wisedome and Grace in *Christ-man*: and he is now able to bee a Fountaine of more good to us, then euer the first *Adam* was of *earth*.

CHAP. XVII.

*Of Christ as Mediator.*

**H**Ithereto of Principles concerning the person of *Christ*: his office followes.

The Principles concerning his Office, consider it either in the whole, or in the parts of it.

The whole Office of *Christ* is to bee a Mediator, and so the Principles that concerne the mediatorship are five:

First, that there is but one Mediator between God & man, even *Jesus Christ*, I. Tim. 2.5.

For there is one God, and one  
Mediator betweene God and  
Man, which is the Man Christ  
Jesus.

Acts 4. 12. Neither is there  
Salvation in any other: for amongst  
me there is given none other Name  
under Heaven whereby wee must  
bee saved.

Luk. 2. 11. That is, that unto  
you is borne this day in the Cittie  
of Dauid, a Saviour, which is  
Christ the Lord. Because there  
is none more mercifull, He-  
brews 2.17. Nor more able,  
Heb. 7.25.

2 That the cause of our Sal-  
uation in his mediation, is not  
merit in man, but grace in God  
and Christ, 2. Tim. 1.9. Who hath  
saved us and called us with an ho-  
ly calling, not according to our  
workes but according to his owne  
purpose and grace, which was gi-  
uen to us through Christ Jesus be-  
fore the World was.

Titus 3.4,5. But when the  
bouni-

bountifulnesse and loue of G O D  
our Saviour, toward man appea-  
red,

Not by the workes of Righte-  
onsnesse, which wee had done, but  
according to his mercy bee saued  
us, by the washing of our new birth,  
and the renewing of the Holy  
Ghost.

Ephes.2.8. For by grace are  
ye saued through faith, and that  
not of your selues ; it is the gift of  
God.

3. That this mediation was  
from the beginning of the  
world, and shall bee to the end,  
Hebrewes 13. 8. Iesus Christ ye-  
sterday and to day the same also is  
for ever.

3

I Pet.1.20. Which was ordai-  
ned before the foundation of the  
World, but was declared in the  
last times for our sakes.

Reuel. 13. 8. Therefore all that  
dwell upon the Earth, shall wor-  
ship him, whose Names are not  
written in the Booke of life, of

*the Lambe which was slaine from  
the beginning of the World.*

For in the knowledge, destination, and acceptaion of God, the two natures were accounted as united, and with him the things done and to be done, present and to come are all one.

For explication of this Principle, if wee aske when the Mediator was giuen, it must be answered three wayes.

1 If wee respect Gods Decree, hee was giuen, before all Eternity, Ephes. 1.4. *As hee hath chosen us in him before the foundation of the World.*

2 If wee respect the vertue and efficacy of his Mediati-on, he was giuen when need was, from the beginning of the World, Reuelation 13.8. *which was slaine from the beginning of the world.*

3 If wee respect his mani-festation in the flesh, he was giuen in the fulnesse of time: six-  
tee

teene hundred yeeres agoe, Ga-  
la. 4.4. But when the fulnesse of  
time was come, God sent forth his  
Sonne made of a woman, and made  
under the Lam.

I Tim. 2.6. Who gane himselfe  
a ransome for all men, to bee a te-  
stimony in due time.

4 That without the media-  
tion of Christ, no flesh can be sa-  
ued. Act. 4.12. neither is there  
Saluation in any other: for among  
men there is giuen none other name  
under Heauen, whereby wee must  
be saved.

Psal. 143. 2. And enter not  
into judgement with thy seruant,  
for in thy sight shall none that li-  
ue be iustified.

James 3. 2. For in many things  
we sinne all.

5 That by the Mediatour a  
new agreement or contract was  
made with God, Ieremy 31.33.  
But this shall bee the Covenant  
that I will make with the house  
of Israel: After those dayes,

faith the L O R D , I will put my Law in their inward parts, and write it in their hearts, and will bee their God, and they shall bee my people.

Heb 8. 12. In that bee saith, A new Testament, bee hath abrogated the old; now that which is disannuled, and waxed old, is ready to vanish away.

Rom. 3.23, 24. For there is no difference, for all haue sinned, and are deprived of the glory of God, and are iustified freely by his grace, through the redempcion that is in Christ Iesus.

Galat. 3.21, 22. Is the Law then against the promise of God? God forbid : for if there had beeone a Law given, which could haue given life, surely Righteousnesse shoulde haue beeone by the Law.

But the Scripture hath concluded all under sinne, that the promise by the Faith of Iesus Christ should bee given to them that beeleeue.

For

For the explication of this Principle, we must understand:

First, that the Scriptures make mention of three Couenants, that God hath made.

The one generall and terrene with all Creatures, about their preseruation from the uniuersall Deluge: of this *Genese. 9. &c.* but of this Couenant wee haue nothing to doe heere.

The second was the Couenant, called the *Covenant of workes*: this was made with all mankind in *Paradise*, and stands still in force since the fall, as men are in the *estate of nature*, the condition whereof on mans part is the morall Law.

The third was the agreement made with man by meanes of the *Mediatorour*: this was called from the fall to the dayes of *Abraham*, *The promise*, as beeing contriued in those words of promise, *Genefis. 3. 15.* I will also put enmity betweene thee and

the woman, and betwene thy seed and her : *Hee shall breake thine head, and thou shalt bruise his heele,* &c.

From Abraham to Moses, it was called the *Couenant*, Genes. 17. &c. From Moses to Christ, and so still the *Testament*; and as it stands in difference from the *Couenant of works*, it may bee called for all this time, the *Couenant of Grace*.

Secondly, that in this agreement with God by the *Mediator*, the *Mediator* did undertake for two things.

I To pay all our debts, and satisfie Gods *Justice*, by a price of infinite value, *Esay 53. 5, 6.* But he was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

*All wee like sheepe haue gone astray, wee haue turned euery one to his owne way, and the Lord hath*

bath laid upon him the iniquity of us all.

Job 3:24. Then will he haue mercy upon him, and will say, Deliver him, that bee goe not downe into the pit : For I haue receiued a reconciliation.

1 Tim. 2:6. Who gaue himselfe a ransome for all men to bee a testimony in due time.

2 To purchase and merit for us Gods fauour and Kingdome, by a most absolute and perfect obedience, Ephesians 1:6 To the praise of the glory of his grace, wherewith hee hath made vs acceptable in his beloved.

Thirdly, we must understand wherein these new Couenants agree, and wherein they disagree.

These covenants agree in these two things : First, that they both were tendered to us by God. Secondly, that they both require a full and perfect Righteousnesse, as the condition of eternall life.

They differ :

1 In the manner of knowing of them. For the Law or couenant of workes is knowne in some measure by nature, Rom.2.15. Which shew the effect of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another, or excusing : But the Gospell or Couenant of Grace is not knowne at all by Nature : It is a Mystery, Col.1.26 Which is the Mysterie hid, since the World beganne, and from all Ages, but now is made manifest to his Saints.

1 Cor.2.7. But we speake the wisdom of God in a Mystery, even the hid wisdom which God had determined before the World, unto our glory.

2 Tim. 1.10. But it is now made manifest by the appearing of our Saviour Jesus Christ.

2 In the Ministers of both: Moses was the Minister of the Law, but

but Christ of the Gospell, John 1.

17. For the Law was given by Moses, but grace and truth came by Jesus Christ.

3. In the meanes of attayning to the end common to beth : the Law is a *Law of workes*, and requires doing, or else will not giue wages : but the Gospell is a *Law of Faith*, requiring beleevung in him, that iustifieth the wicked, Romanes, 3.21. But now is the Righteousnesse of God made manifest without the Law, having witnesse of the Law and of the Prophets.

Rom. 4.5. But to him that worketh not, but beleeveth in him that iustifieth the ungodly, his Faith is counted for Righteousnesse.

Romans, 10.5. For Moses thus describeth the righteousness which is of the Law : that the man which doth these things, shall liue thereby, &c.

Againe, the Law requires perfect

fect Righteousnesse in our owne persons, but the Gospell offers the Righteousnesse of another to be receiued by Faith, Rom. 8.

3,4. For that that was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh ; that the Righteousnesse of the Law might be fullfilled in vs, &c.

Rom. 5.19. For as by one mans disobedience many were made Sinners ; so by the obedience of one shall many also bee made righteous, Rom. 10.4. For Christ is the end of the Law for Righteousnesse, unto every one that belieueth.

The Law requires our debts every farthing : the Gospell publisheth the Acquittance of the Principall, by reason of the satisfaction of the Surety. The law giues Heaven, as wages for worke

worke done; the Gospell giues  
Heauen gratis.

4 In effects or efficacie ; the Law requires good workes, but giues no power to doe them, Deut. 29.4. Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare unto this day : but the Gospell giues the Spirit of God, which worketh what he requireth, Jer. 31. 33. But this shal bee the Co-nenant that I will make with the house of Israel: After those daies, saith the Lord, I will put my Law in their inward parts, & write it in their hearts, and will be their God, and they shall bee my people.

Ezek. 36.27. And I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my iudgments, and doe them.

3 Cor. 3.9. For if the ministry of cōdemnation was glorious, much more doth the ministratiōn of righ-teousnesse exceed in glory.

The

The Law shewes the disease,  
and the Gospell cures it, Rom.  
7.6. But now wee are delivered  
from the Law, being dead unto  
it, wherein we were holden, that  
wee shoule serue in newnesse of  
Spirit, and not in the oldnesse of  
the letter.

24. O wretched man that I am,  
who shall deliuer me from the body  
of this death? &c.

The knowledge of sinne is by  
the Law, but that which heales  
us, is the tidings of remission in  
Iesus Christ.

5 In the persons, to whom  
they belong : the Law is for the  
unrighteous, 1 Tim. 1.9 know-  
ing this, that the Law is not gi-  
uen unto a righteous man, but unto  
the lawlesse and disobedient, to the  
ungodly, and to the sinners, to the  
unholie and to the prophanie, &c.

But the Gospell belongs to  
the poore and penitent, Luke.4.  
18. The Spirit of the Lord is up-  
on mee, because bee hath announ-  
ced

ted, wee that I should preach the Gospell to the poore : he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, & recovering of sight to the blind, that I should set at liberty them that are bruised, &c.

The vies may be,

First, for consolation unto all the godly : and this comfort in their *Mediator*, and the new couenant in him, may bee the more distinctly formed in us, if we consider :

1 The priuiledges and benefits wee reape by this new Co-  
venant.

2 The properties of the Co-  
venant.

3 The persons to whom it  
may belong.

For the first, by meanes of the *Mediator* in this new Co-  
venant, we receiue many admir-  
able prerogatiues and blessings,  
as

1 The

1  
*The priuiledges we  
receive by  
the new  
Covenant.*

1 The abrogation of the old  
Covenant, Hebr.8.12. In that  
hee saith a new Testament, he hath  
abrogated the old : now that  
which is disannuled, and waxed  
old, is ready to vanish away. So  
as now wee are not under the  
Law, but under Grace, Romanes  
6.14. For sinne shall not have do-  
minion ouer you : for yee are not  
under the Law, but under grace,  
&c.

2 Communion of Saints from  
all parts of the World : Men of  
all Nations comming in upon  
this new agreement, Isai. 46.6,  
11. And hee said it is a small  
thing, that thou shouldest bee my  
servant ; to raise up the Tribes of  
Iacob, and to restore the desolations  
of Israel : I will also give thee for  
a light of the Gentiles, that thou  
maiest bee my salvation unto the  
ends of the World.

Math. 8.11. But I say unto  
you, that many shall come from  
the East and West, and shall sit  
downe

downe with Abraham, Isaack, and Jacob, in the Kingdome of Heaven, &c.

3 Reconciliation with God: and the pardon of all sinnes, 2. Cor. 5.19. For God was in Christ, and reconciled the World to himselfe, not imputing their sinnes unto them.

Ierem. 31. 33, 34. But this shall bee the Covenant, that I will make with the house of Israel, After those dayes, saith the Lord, I will bee their God, and they shall bee my people. And I will forgive their iniquities, and I will remember their sinnes no more, Heb. 9. 15. And for this cause is hee the Mediator of the new Testament, that through death, which was for the redemption of the transgressions that were in the former Testament, &c.

The Mediatour paying all our debts.

4 A righteousnesse answerable to that of the Law wrought for

for us, and imputed to us, Rom. 8.4. *That the righteousnesse of the Law might be fulfilled in us, which walke not after the flesh, but after the Spirit.*

5 The inhabitation of the spirit of God, taking possession of us unto Gods use for euer, Isai. 59. 21. *And I will make this my Couenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, euen from henceforth for euer.*

6 The Law of God put into our hearts from the least to the greatest, Ierm. 31. 33. *But this shall be the Couenant that I will make with the house of Israel: After those dayes; saith the L O R D, I will put my Law into their inward parts, and write it in their hearts, &c.*

7 A Couenant with all Creatures, who must be at peace with us,

ys, and seruiceable to us, Hosea 2 18, 21, 32. And in that day will I make a Covenant for them with the wilde Beasts, and with the Fowles of the Heauen, and with that that creepeth upon the earth: and I will breake the bow, and the sword, and the battell out of the Earth, and I will make them to sleepe safely. And in that day I will heare, saith the Lord, I will euen heare the Heavens, and they shall heare the earth.

And the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israel.

8 Gods Sanctuarie in the midst of us, and his presence with us for euer, Ezek. 37. 26, 27, 28. Moreover, I will make a covenanct with them of peace, it shall bee an everlasting Covenanc with them, and will set my Sanctuarie amongst them for evermore.

My Tabernacle also shall bee with

with them, yea, I will be their God, and they shall be my people.

9 The promise of an eternall inheritance, Heb.9. 15. And for this cause is he the Mediator of the new Testament, that through death which was for the redemp-  
tion of the transgressions, that were in the former Testament, they which were called, might receive the promise of eternall inheritance &c.

2  
The proper  
ties of the  
Covenant.

I

The second part of the conso-  
lation, may be raised from the  
consideration of the properties  
of the Covenant, which are

i That it is free, and God stands not upon desert in us. Isa.  
55.1,2,3,4. Hoe, every one that thirsteth, come yee to the water ; and yee that have no siluer, come buy and eate : Come, I say, buy wine, and milke, without siluer, and without money.

Wherfore doe you lay out siluer,  
and not for bread ? and your labour  
without being satisfied ? hearken  
dili-

diligently unto mee, and eate that which is good, and let your soule delight in fatnesse.

Behold, I gave him for a witness to the people, for a Prince and a master unto the people, &c.

2 That it is unchangeable and eternall, *Isaiah 54. 10.* For the Mountaines shall remoue, and the Hills shall fall downe; but my mercy shall not depart from thee, neither shall the cōuenant of my peace fall away, saith the Lord, that hath compassion on thee.

And we may the rather be assured of this, if we consider:

1 The nature of God: *mercies please him,* and hee is so desirous of the reconciliation, that he beseecheth men to be reconciled, 2. *Cor. 5. 19, 20. Hos. 2. 19.*

2 The propitiation of Christ: God hath proclaimed it from heauen, that in him he is well pleased, and fully pacified, *Mat. 3. 17, &c.* And Christ is given for

for a Couenant of the people,  
*Isai. 49. 8.*

3 That there is an act for it in  
the councell of God, from euer-  
lasting, *I Cor. 2. .*

4 That God hath sworne to  
keepe his Couenant, *Heb. 6. 18.*  
and *7. 19, 20, 21, 22. Isai 42. 6, 7.*

5 That it is confirmed by the  
death of the Testator, *Heb. 9.*  
*16. Math, 26. 27.*

6 Because hee euer liueth to  
make request for us at the right  
hand of God, and is able per-  
factly to saue those that come  
unto him, *Heb. 7. 25. and 3. 17*

7 Because the Law cannot dis-  
anull it, *Gal 3. 17.*

8 That wee haue sacraments  
to confirme it, and seale to it:  
and if wee can bee perwaded,  
that the Floud shall come noe  
more, when wee see the Raine-  
bow; how much more should  
the glorious sacraments of the  
new Couenant, settle us in the  
assurance of the unchangeableness  
of

of Gods good will towards us?

9. That the Couenant is kept, not onely in the Word, which cannot be blotted, but also wee haue the keeping of it in our owne hearts. *Roms 10.8.*

10. That God is now long since knowne to the Church by the name of *Iebonah*, which notes both his constancy, and al-sufficiency, *Exod. 6.3.*

3 This is comfortable if wee consider the persons, that may bee capable of the priuileges of this new couenant. God stands not upon desert, *Esay 55.1.* the stranger and the Eunuches may be as well accepted heare, as the sonnes and daughters, if their hearts be sincere with God, *Esay 56.4,6.* the abiect Gentiles are not excluded, *Esay.49.7.*

what should I say? the whole world is inuited, and worlds of people may bee reconciled to God, *2 Cor.5 19.*

And as this is comfortable at all

all times, so there is comfort to be gathered out of it in speciall distresses, as

1 In the case of sinne.

2 In the case of afflictions.

3 In the case of death.

For the first, in the case of sinne after calling, it is a memo-  
rable place 1. John. 2. 1. *My  
babes, these things I write unto  
you, that yee sinne not: and if any  
man sinne, wee have an aduocate  
with the Father, Iesus Christ the  
righteous.*

For the second, in the case of affliction, there are many Scrip-  
tures that haue recourse to this  
doctrine for comfort. If the god-  
ly be grieved and oppressed, and  
come unto God, and humble  
themselves, the Lord will remem-  
ber his couenant, and heare them:  
as Exod. 2. 2 1, 25 and Exod. 6. 4,  
5, 6. Leuit. 26. 41, 42, &c.

The godly know in all af-  
flictions, whom they haue  
trusted, and ought to beleue  
that

that hee will keepe that, whiche  
by couenant is committed to  
him, 2 Tim. 1. 12. Christ hath  
commission from God by uer-  
tue of this couenant, to say to  
the prisoners, Go forth, and to  
them that are in darkenesse,  
Shew your selues, Esa 49.9,10.  
For a small moment God may  
forsake, but with great mercy  
will hee gather us : In a little  
wrath hee may hide his face,  
but in everlasting kindnesse will  
he haue mercy on us : For this  
is as the waters of Noah, &c.  
The mountaines may depart ;  
but his kindeste and the coue-  
nant of his peace shall not de-  
part, nor be remoued, saith the  
Lord, that hath mercy on us,  
Esa 54. from the 7. to the 11.

For the third, in the case of  
death, it is a knowne instance of  
*Job*, how hee comforted him-  
selfe in his Redeemer, in the  
middst of all his wonderfull  
distresses, that seemed to threa-

ten his death (as it were) euery moment, Job 19. 25. For I know that my Redeemer liveth, and hee shall stand the last on the earth.

Thus of the uses for consolation : The instructions follow and may bee cast into two sorts.

For the doctrine of the new couenant in the mediation may teach vs both what to avoide; and what to doe.

The consideration of these principles should teach us to shun two things:

I The conceit of merit of our owne workes, and all boasting of any worthinesse in our selues. For this were to make the promise of none effect, and the grace of this new couenant void: it were to stand to the old couenant, Rom. 4. 14. For if they which are of the law be the beires, faith is made void, and the promise is made of none effect.

Rom. 3. 27. Where is then thy  
resoy-

rejoycing? it is excluded: by what Law? of workes: nay but by the law of faith.

Rom. 20.4. For Christ is the end of the law for righteousness unto every one that believeth, &c.

2 The forgetfulnesse of God: whatsoever befall us, we should not forget God, nor deale wickedly in his couenant, Psal. 44.

17. All this is come upon us, yet doe wee not forget thee, neither deale wee falsely concerning thy couenant.

The duties wee should doe may bee referred to two sorts: for either they are such as fit us for this new couenant; or such as we should doe to walke worthy of it.

If wee would haue any comfort by the mediatour, and this new agreement with God.

1 We must turne from our transgressions, else wee haue no Redeemer, Isa. 59. 20. And the Redeemer shall come into Si-

on, and unto them that turne from iniquities in Jacob, saith the Lord.

Wee must be new creatures, all things in us may now bee new, our old things may bee passed and giuen ouer, 2.Cor.5.17,18.19.&c.

Going and weeping wee should goe, and aske for the way, Ierem.50.4.

Secondly, wee must come to Christ, being weary, and laden, and receiue him, and lay hold upon him by Faith. This new agreement is chiefly published for the obedience of faith, Rom. 16.26. Rom.3.25.

That wee may walke worthy of this couenant, we must looke to divers things.

First, wee should inflame our hearts to the loue of the Lord Jesus, and be ready to acknowledge his wonderfull loue to us, that dedicated this Testament with his blood, Heb. 9.16. Esa. 59.16,&c.

Secondly, God should bee our portion for euer, Psalm. 7.26.  
*My flesh faileth, and my heart also:  
but God is the Strength of my heart,  
and my portion for euer.*

What now should bee our hope? our hope should enen be in God, Psalm. 39.7. *And now Lord, what waise I for? My hope is enen in thee.*

We should for all other things of this life confesse our selues to bee strangers and pilgrimes, and imbrace onely these new promises of a better happinesse, Heb. 11.13.

Thirdly, wee should never be ashamed of the testimonie of the *Lord*, nor of this doctrine of the *mediator*, for all the *Papists* in the world; but partake willingly of all the afflictions may befall us for this glad tidings in the Gospell, 2.Tim.1.8. to the 13. But rather glorie in our singular riches, which is *Christ* in us, Col. 1.27.

3.

4

Fourthly wee should striue to live like such as are now againe confederates of God, and as may become the singular prerogatiues of our new estate. This is briefly comprehended in those few words, Walke before God and be upright, Genes. 17.1. Esa. 59.17,18,19.

5

Fiftly, we should bee in a speiall manner carefull, that the salt of the couenant of God bee not lacking, Leuit. 2.13. This is the salt of discretion, and of mortification : G O D S confederates should bee a wise and humble people, Mar. 9.50.

6

Sixtly, if euer wee fall into distresse, wee must run to God, and urge him with his couenant, and deprecate his displeasure, Ierem. 14. 21. *Doe not abborre us for thy names sake, cast not downe the Throne of thy glorie: Remember and breake not thy couenant with us.*

7

Seuenthly, wee should for euer

cuer cleaue unto God with full purpose of heart in a perpetuall couenant never to bee forgotten Jerem. 50.5.

Eightly, we should learne of God, how to carry our selues in all agreements and couenants with them: Wee should be easie to be reconciled, and keepe our promises, though made with disadvantage.

Ministers also may learne from these *Principles*, how to diuide the word. The Law is to be preached to the unrighteous, and this new couenant of promise in *Christ*, to the penitent and humbled soule, 1 Timoth. 1.9. Luk.4.18.

The last use may bee for terror unto all wicked men that liue in the Church, and securely sinne on without regard of reconciliation, or seeking the benefits of this new couenant. Who can express their misery, which receive aggrauation

from their neglect of this grace offred? These are children of the bond-woman, Galat.4.24. Vpon these God will fearfully aueng the quarrell of his couenant, Leuit.26 25. Esa.24 5. Jer. 34.8. Ezecl. 20 36,37. Though they cry vnto God, hee will not know them, Hos.8 1,2,3. Their couenant with death and hell shall bee diſtroyed, Eſa.8 15,18. For they are all under the curse, Galat.3. 10. Yea, if the Lord proceed to take his ſtaffe, euē beauty, and cut it afunder, and diſſolve euē his publike couenant he hath made with the nation; oh how then, beyond all hope of cure, would be their miſerable condition ! or if hee doe not doe that, yet, if hee remoue their candleſtickle, by taking the meanes from them, how will these people (whole congregations that forget God) be turned into hell, and all the multitudes of them !

CHAP. XVIII.

*Of the Propheticall Office  
of Christ.*

**H**itherto concerning the principles, that looke upon the office of Christ in the whole, The Principles that concerne the part of his office follow.

First, there are three sorts or parts of the offices of Christ.

1. *His propheticall office.*
2. *His Priestly office.*
3. *His Regall office.*

This diuision may be proued two wayes;

1 By the degrees of mans misery: there are three degrees of mans misery.

1 Ignorance of the euill into which he is plunged, and of the good he wants.

2 *Axasy or disorder in all parts of his heart and life.*

K 5      3 Guilti-

3 Guiltinesse arising hereby : Now in the offices of *Christ* is a threefold remedy.

1 His *Prophesie* heales ignorance.

2 His kingdome takes away disorder.

3 His priesthood abolisheth guiltinesse.

2 It may bee proued by the parts of the typicall anoynting in the old Testament. For by oyle there was a threefold inauguration : 1. of Prophets 2. of Priests : 3. of Kings, which shadowed out by externall oyle the anointing of *Christ*.

First of the Propheticall office of *Christ* : where,

1 What it is.

2 The parts of it.

3 The manner of executing of it.

The *Prophesie* or *prophetical* office of *Christ*, is that worke of his, by which hee instructs his Church concerning the will of God,

God, especially his secret counsell about redeeming mankinde.

The parts are two: First, the external promulgation of doctrine. Secondly, the internall illumination of the heart, or the making of doctrine effectuall by the spirit, renewing and inclining the minde and will of man.

The externall promulgation of doctrine hath three things in it:

1 The preaching of the Gospell, or the doctrine concerning Gods grace or redemption in Christ, *Esa. 61. 1.*

2 The interpretation of the Law, according to the mind of the law-giuer, *Math. 5. 17, &c.*

3 Prediction of things to come.

The manner of executing of this office, was,

1 Mediatorily by *Patriarches* and *Prophets* in the old Testament: and by *Apostles* and *Ministers* of the Gospell in the New Testament.

2 Immediately, and that either by his diuine, or by both natures: by his diuine nature hee instruct-  
ed the *Patriarches* and *Prophets* in the old Testament, by *Visions*,  
*Oracles*, and *Dreames*. By both  
natures, by word of mouth in  
the New Testament hee himselfe  
taught amongst men, 1 Pet. 3.  
19. and John 3.5.

The *Principles* concerning the  
*Propheticall Office* of *CHRIST*  
are,

1 That in *Christ* are all the  
treasures of *Wisdom* and *Know-  
ledge*, Coloss. 2.1. In whom are  
hid all the treasures of *Wisdom*  
and *Knowledge*.

2 That it is *Christ* onely, that  
reveales the truth out of the bo-  
osome of his Father, Mar. 11.27.  
*All things are given unto me of  
my Father, and no man knoweth  
the Sonne but the Father; neither  
knoweth any man the Father, but  
the Son, and hee to whom the Sonne  
will reveale him.*

Iohn

John 1. 18. No man hath seene God at any time, the onely begotten Sonne which is in the bosome of the Father, hec hath revealed him.

John 6 68. Then Simon Peter answered him, Master, to whom shall we goe ? thou hast the words of Eternall Life.

3 That Christ hath himselfe taught Doctrine amongst men. Heb. 1.2. In these last dases he hath spoken unto us by his Sonne.

Esay 61. 1. The Spirit of the Lord God is upon mee, therefore hath the Lord anoynted mee ; hec hath sent mee to preach good tylings unto the poore, to binde up the broken-hearted, to preach libertie to the caprines, and to them that are bounde, the opening of the Prison, &c.

4 That hee hath revealed the whole counsell of God, Iohn 15. 15. For all things that I have heard of my Father, hanc I made knowne unto you.

John

John 17.8. For I have given unto them the words which thou gauest mee, and they have received them, and have knowne surely that I am come from thee,  
etc.

Deutrenomie 18.18. I will raise them up a Prophet from among their Brethren, like unto thee; and I will put my words into his mouth, and hee shall speake unto them all that I shall command him.

5 That the ministerie in the Church is by authority from Christ, Math. 13.24. Wherefore behold I send unto you Prophets, and Wisemen and Scribes.

Ephes.4.11. He therefore gave some to bee Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers etc.

2. Cor. 5.20 Now then are we Embassadors for Christ, as though God did beseech ye through us, wee pray you in Christ's stead, that

that yee bee reconciled to God,  
etc.

6 That the whole efficacy of  
Doctrine, either recorded in  
Scriptures, or thence taught unto  
men, depends upon Christ,  
2 Pet. 1.20,21. So that yee first  
know this, that no Prophecie in  
the Scriptures is of any private mo-  
tion.

For the Prophecie came not in  
old time by the wit of man: but  
holy men of God spake as they were  
moued by the Holy Ghost.

I Cor. 3. 6. I have planted, A-  
pollos watered, but God gaue the  
increase.

7 That the Prophecie of  
Christ belongs generally unto  
all Nations, Isaiah 49. 6. And  
hee said, It is a small thing, that  
thou shouldest bee my Servant to  
rayse up the Tribes of Iacob, and  
to restore the desolation of Israel, I  
will also give thee for a light of  
the Gentiles that thou mayest  
bee my Salvation unto the end of  
the

Of Christ's propheticall Office.

the World ; though especially Christ was sent unto the lost sheepe of Israel, Matth. 15.24. But hee answered and said, I am not sent but unto the lost sheepe of Israel.

Zach. 9. 10. Hee shall speake peace unto the Heathen, and his Dominion shall be from Sea, unto Sea, and from the River unto the end of the Land.

These Principles may serve:  
For information, and that in  
divers things :

First, wee may hereby understand the reason, why Christ is called the Messenger, the Angel of the Couenant, the Word, wisdom, the Minister of Circumcision, Pastor, Doctor, Archibishop, the Apostle of our profession, &c. namely, because of his Prophetship and Ministry in revealing Gods will to the Church.

2 We may heere take notice of the dignity of the Ministrie,  
wee

Wee all serue under Christ, and haue our *Commissions* signed, and sealed by him. Christ himselfe was a minister of *Circumcision*, *Rom. 15. 8.* And anoynted to preach the *Gospell*, *Isa. 61. 1.*

And hee worketh mightie things by the seruice of men, & that the calling might bee the more honourable, hee would not write *Scripture* himself, nor continue his preaching, but left both to his Seruants (so the *head* did dictate, and the *members* did write it.) Wherefore let men esteem us as the Dispensers of the secrets of Christ, *1. Cor. 4. 1, 2.* and bee perswaded by us, *2. Corinth. 5. 20.*

Thirdly, we must hence know, that wee must depend upon Christ onely for Doctrine needfull to Saluation. There is but one Law-giuere: away with Traditions and Reuelations of mens owne hearts; if an *Angeill* from Heauen would teach us otherwise

*\* Of Christ's propheticall Office.*

wise let him be accursed, Gal. I.  
8. *James* 4.12. Will any man teach  
God? *Job* 25.22.

4 Wee may heere see the hor-  
rible state of such, as will bee  
still ignorant, and liue in their  
finnes, hauing the Scriptures,  
and preaching in the Name, and  
by authority of Christ *Job*. I.  
10. *John* 3. 9. Christ cryeth,  
but men regard not, *Proverbs* I.  
20, &c.

5 Wee must take heed that  
we mistake not, and that in two  
things.

First, about the difference of  
Christ, and all others in teaching.

2 About the continuance of  
this *Propheticall Office*: Christ  
teaching in his owne person, did  
excell all others, so, as wee might  
truly say, Who teacheth like  
him? *Job* 36.22.

For first, he taught with more  
authority, *Matt.* 7. 29. For he  
taught them as one having autho-  
rity, and not as the Scribes.

2 He teacheth by his Spirit,  
not by sound of words onely, or  
by Inke and Paper.

3. Hee graueth his words not  
in stone, but in fleshy Tables  
of mens hearts, 2. Cor. 3. 3. &c.  
And for the continuance of Pro-  
phesie, wee must know, that it  
lafts but for this life : for in the  
other World Prophesie shall  
cease, 1 Corinthians 13. 8. Love  
doth never fall away, though that  
Prophesying bee abolished, or the  
tongues cease, or knowledge vanis-  
eth away.

For Instruction, and so these  
Principles may teach,

First, all in Generall, and so di-  
uers duties.

First, with all carefullnesse  
therefore to heare the voyce of  
Christ, Math. 17. 5. Behold, there  
came a voice out of a Cloud, say-  
ing, This is my beloved Sonne, in  
whom I am well pleased : Hearc  
him.

2 In all wants to come vnto  
Christ

Christ, and pray that hee would teach us, Psalm. 25.5. Lead mee forth in thy truth, and teach me: for thou art the G O D of my Saluation : in thee doe I trust all the day, &c.

Psal. 143. 10. Teach me to doe thy will, for thou art my God, let thy good Spirit lead mee into the Land of Righteousnesse.

3 But then, if wee would euer profit by Christ's teaching wee must bee poore in Spirit, broken in heart, and mourne for our sinnes: Isaiah 6.1, &c. Malach. 3 from the first to the seventh. And make conscience to leau all sinne, and bee renewed throughout, Ephes. 4. 17. to 23.

4 To loue the houle of God, where the Sonne of God exerciseth his prophecying. Psal. 84. 4. 10. Blessed are they that dwel in thine House, they wil ever praise thee:

For a day in thy Courts is bet-  
ter then a thousand other where;

I had rather bee a doore-keeper in  
the house of my God then to dwell  
in the Tabernacles of wickednesse,  
*Math. 12.42.* Wee should long  
for it, and call upon one another  
*Isaiah. 2.3*

5 To cleave to the counsels,  
reproofes,doctrines, and exhorta-  
tions of Christ, in the executi-  
on of his Office, *John. 6.68.* And  
to receiue the truth with all full  
assurance, *Hebrews, 3.6.* *2. Peter*  
*1. 19.*

6 Not to bee too busie one  
against another in doubtfull, or  
indifferent things, *James 4.11,*  
*12.* There is one Law-giver,  
which is able to save and destroy  
who art thou that judgest another  
man?

Secondly, hence Ministers may  
learne divers things:

1 Not to affect the prayse of  
men for the greatnessse of their  
gifts, or glory of their worke.  
They must not bee called *Rabbi,*  
seeing one is their Doctor, euen  
*Christ*

*Christ*, and they haue nothing, but what they haue receiuied from him, *Math. 3.8.* But rather learne of *John Baptist*, *Ioh. 3. 30, 31.* who said, *Hee must increase but I must decrease.*

2 When they *discharge* their duties; not to bee afraid of men, or to bee ouer-much carefull in their trouble, what to speake or doe. They shoulde settle this in their hearts: for *Christ* will giue them a mouth and wisdome, which all their adversaries shall not be able to gain-say, or resist; one haire of their head shall not perish, and therefore in patience they shoulde possesse their soules, *Luke 21. 14.* to the 20.

3 To bee diligent in the execution of their office, seeing they must make up their accounts to *Christ*, whose *Ambassadors* they are, and they shoulde speake as the words of *Christ*, and not their owne words, *Rom. 12.6, 7, 8.*

Thirdly,

Thirdly, here is singular consolation to all the godly from the *Propheticall Office of Christ*, and that if wee consider three things:

- 1 What *Christ* will teach us.
- 2 How he will teach us.
- 3 Whom he will teach.

For the first, it may be an exceeding comfort that God hath giuen us his Sonne to bee our Prophet: for thereby wee may be assured that hee will bee our Councillour in all estates, *Isaiah 9.6.* He will teach us to profit *Isaiah 33.22.* And when we are dejected and broken in heart, and mourne for our corrupti-  
ons, he doth acknowledge it to bee a part of his Office to apply the Gospell to us, and to pro-  
claime the acceptable yeere of the *Lord*, and to powre upon us the oyle of gladnesse for the Spi-  
rit of heauinessse.

For the second: *Christ's* tea-  
ching is wonderful comfortable:  
for

for the Scriptures, that hee will teach us.

1 Freely, Hee will giue us our teaching, hee stands not upon hire, John 17. 8. *For I haue given unto them the words, which thou gaest mee, &c.*

2 Powerfully and effectually, so as if our hearts were dead within us, yet hee will reuiue them; the dead shall heare his voice. *John 5. 25.*

3 Familiarly, and with great delight, as a Mother would instruct her Child at home in a Chamber, *Canticles, 8. 2.*

4 Fully: keeping from us nothing that may be needfull for us: hee will teach us all things, John 15. 5. *Henceforth call I you not Servants for the Servant knoweth not what his Master doth, but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne unto you. Coloss. 2. 3. In whom are hid all the treasures*

sures of wisdom, and knowledges  
&c.

5 Gloriously, and with a mar-  
velous shining light of know-  
ledge, that may rauish our hearts  
and much affect us, 2 Cor. 4.6.  
For G O D that commanded the  
light to shine out of darknesse, is he  
which hath shined in our hearts to  
gine the light of the knowledge of  
the glory of God in the face of Iesu  
Christ, 2 Cor 3.18, But wee all  
behold as in a mirrour, the glory  
of the Lord with open face, and are  
changed into the same Image from  
glory to glorie, as by the spirit of  
the Lord.

6 Confidently : Hee will so  
teach us the truth as hee will bee  
ready to iustifie it, as a never fai-  
ling, faithfull, and true witnessse,  
Reuel.3.14, And unto the An-  
gell of the Church of the Laodice-  
ans write these things, saith A-  
men, the faithfull and true witnessse,  
the beginning of the creatures of  
God.

Esa 50.4. Behold, I gave him for a witness to the people, for a Prince, and a Master unto the people, &c.

7 Inwardly, as well as outwardly : to this end he hath given us the anoynting, even his spirit in our hearts to teach us all things, I John 2. 27. But the anoynting which ye received of him dwelleth in you, and yee need not that any man teach you : but as the same anoynting teacheth you of all things, and it is true, and is not lying, and as it taught you, yee shall abide in him.

8 Compassionately, with singular tenderneſſe, fitting himſelfe to euery ones nature and ability, John 10:11. I am the good ſhepherd ; the good ſhepherd giueth his life for his ſheepe.

Ezech.34.23. And I will ſet up a ſhepherd over them, and he shall feede them, even my ſervant David, hee ſhall feede them, and he ſhall be their ſhepherd, &c.

Ez.

Eſa 40.1. Hee ſhall feede his flock like a ſhepherd, hee ſhall gaſter the Lambs with his arme, and carry them in his bosome and ſhall guide them with yong, &c.

For the third : it is exceeding comfortable, that hee will teach all that come unto him, euē all that are giuen to him of God, all the godly, of what ſex, condiſon, or nation ſocuer ; They ſhall bee all taught of God, from the leaſt to the greateſt : Abc daries as well as they of higher formes, Isaiah 54. 13. And all thy children ſhall bee taught of the Lord, and much peace ſhall bee to thy children.

37

Jerem. 31.34. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know mee, from the leaſt of them, unto the greateſt of them ſaith the Lord.

And therefore let us obſerue these things, and acknowledge

L 2      this

this goodnesse, and receiue this testimony : for thereby we seale, that God is true, Joh. 3.33. *Hee that hath received his testimony, hath sealed that God is true, &c.*

Thus much of his Propheticall office.

## C H A P. XIX.

*Of the Priestly office of  
Christ.*

**T**he Priestly office of Christ followes, which is that part of his function, whereby he maketh satisfaction unto God for men.

This office in the execution of it, hath in it three things ; or there bee three things Christ must doe, as the *Priest of the Church.*

1 He must obey the Law of God perfectly.

2 He must make expiation for our sinne by sacrificing to God

3 He

3 Hee must make intercessi-  
on for us.

1 First, of the principles that concerne his obedience ; there are foure things wee are bound to beleue concerning the obedience of Christ.

First, that hee was without sinne in his nature, John 8.46.  
*Which of you can rebuke me of sinne?*

2 Cor 5. 21. *For he hath made him to be sinne for us, which knew no sinne.*

1 Pet 1. 19. *But with the pre-  
cious blood of CHRIST, as of  
a Lambe undefiled, and without  
spot :*

1 Pet. 2.22,23. *Who did not  
sinne, neither was there guile found  
in his mouth, &c.*

Heb. 4. 15. *For we have not an  
high Priest which cannot bee tow-  
ched with the feeling of our in-  
firmities, but was in all things  
tempted in like sort, yet without  
sinne, &c.*

Secondly, that hee fulfilled the whole Law of God perfectly in all his actions : Hence called the Holy one, and the holy Childe Iesus, Acts 3. 27. Because thou wilt not leaue my soule in hell, neither wilt suffer thine holy one to see corruption, Acts 13.35.

Acts 3.14. But yee denied the holy one, and the inst.

Acts 4.27. For doubleesse against thine holy Sonne Iesus, whom thou hast anointed, &c.

30 So that shou strech foorth thine hand, that healing, and signes and wonders may bee done by the name of thine holy Sonne Iesus.

I Ion. 2. 10. But yee haue an ointment, from him that is holy, and yee haue knowne all things.

Thirdly, that hee fulfilled the law, not onely for himselfe, but for us and for our sakes, Rom. 8.3,4. For that that was impossible to the Law, in as much as it was weake because of the flesh.)

God

God sending his owne Sonne in  
the similitude of sinfull flesh and  
for sinne, condemned sinne in the  
flesh, &c.

That the righteousnesse of the  
law might bee fulfilled in us, which  
walke not after the flesh, but after  
the Spirit.

Rom. 10. 4. For Christ is the  
end of the law, for righteousness  
unto every one that believeth.

Rom. 5. 18. Likewise then as by  
the offence of one, the fault came on  
all men to condemnation; so by the  
justifying of One, the benefit aboun-  
ded toward all men, to the justifi-  
cation of life.

4 That this righteousness of  
his is an euerlasting righteous-  
nesse; that is, such a righteous-  
nesse as serues for the Elect of  
all ages, and such a righteous-  
nesse as cannot bee lost, Dan.

9. 24. Seuentie weekes are deter-  
mined upon thy people, and upon  
thine holy City, to finishe the wicked-  
nesse, and to seal up the sinnes,

and to reconcile the iniquitie, and  
to bring in euerlasting righteousness.

The vses may be,

1 For Consolation: for hereby all the faithfull may bee assured, that though they bee very unrighteous in themselues, yet they are made the righteousness of God in him, Iere. 23. 6. In his daies Iuda shall be saved, and Israel shall dwell safely; and this is the name whereby they shall call him, The L O R D our righteousness.

2 Cor. 5.21. For he hath made him to bee sinne for us, which knew no sinne, that wee should be made the righteousness of G O D in him.

Hee is the end of the Law to every one that beleeweth: wee haue as certaine *Justification* to life by his obedience, as euer we were subiect to death by Adams disobedience, Rom. 5. 19. For as by one mans disobedience many were.

were made sinners: so by the obedience of one shall many also be made righteous.

And if his righteousness bee ours, how rich are we? and how ought our hearts to bee established in his well-doing, &c?

Secondly, for *Instruction*: and so it should worke in us two things:

First an establishment of faith in our reconciliation, and a willing yeelding of our selues to acknowledge this free gift of God in his Sonne, 2 *Corinthians* 5.21.

*Roms.* 10.4.

Secondly, an imitation of his marueilous holinesse: a striuing to expresse his vertues, that we may be holy as he is holy; for he communicates the benefit of his obedience onely to such as liue iustly, and walke not after the flesh, but after the spirit.

*Rom.* 8. 4. That the righteousness of the Law might bee fulfilled in us, which walke not after

the flesh, but after the Spirit.

I Pet. 2.9. But yee are a chosen Generation, a Royall Priesthood, and a holy Nation, a peculiar People, that yee should shew foorth the vertues of him, that hath called you out of darkenesse into his maruclous light, &c.

Math. 11. 29. Take my yoke on you, and learne of mee, that I am meeke and lowly of heart, and yee shall finde rest unto your soules, &c.

2 Cor 5. 17. Therefore if any man bee in Christ, let him bee a new creature, &c.

Thirdly, for humiliation to all stubborn hearted wicked men, that deny this holy one, partly by their unbelieve, when they regard not his words ; whom they can conuince of no sinne, Iohn 8.46.

And partly by wicked life, keeping out all conformity with Christ, as also by chusing rather to liue in wicked company, then

to cleaue to *Christ*: Is not this to deny the holy one, and to chuse a Murtherer to bee giuen them?

*Act. 3. 14.* What communion betweene *Christ* and *Beliall*? betweene his Righteousnesse, and such unrighteousnesse?

Thus much of his obediencie to the Law.

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C H A P. XX.

*Of the expiation of sinne.*

**T**He Principles that concerne the expiation of sin follow.

This expiation was made by the passion of *Christ*, concerning which wee must beleue these things of necessity.

I That the Passion of *Christ*, was by the Decree and emerlasing fore-appointment of God,

*Act. 2. 23.* *Him, I say, hanc yee taken by the hands of the wick-ed, being deliuered by she de-ter.*

terminat<sup>e</sup> Councell and foreknow-  
ledge of God, &c.

2 That the sufferings of  
Christ were for our sinnes, and  
for our sakes : so as hee bare all  
our iniuities, 1 Peter 2. 24.  
*Who his owne selfe bore our sinnes  
in his body on th<sup>e</sup> Tree, that wee  
being deliuered from sinne, should  
live in Righteousnesse, by whose  
stripes ye were healed, &c.*

Isaiah 53.5. But he was woun-  
ded for our transgressions, hee was  
broken for our iniuities ; the cha-  
rtisement of our peace was upon  
him, and with his stripes wee are  
healed.

8 For the transgression of my  
people was he plangled, &c.

12 Therefore will I giue him  
a portion with the great, and  
hee shall diuide the spoyle with  
the strong, because hee hath  
pawred out his soule unto death:  
and hee was counted with the  
Transgressors, and hee bare the  
sinne of many, and prayed for  
the

the trespassers:

*Rom. 4.25. Who was delin-  
red to death for our sinnes, and  
is risen againe for our iustifica-  
tion.*

*I Cor. 5.7. For Christ our Passe-  
sor is sacrificed for us.*

That by his Passion hee did  
pacifie God, and make expia-  
tion for all our sinnes, *Math.  
17.5. This is my beloved Sonne,  
in whom I am well pleased, heare  
him.*

*Ephesi. 5.2 And walke in loue,  
even as Christ hath loued us;  
and hath givien himselfe for us,  
so bee an Offering, and a Sacrifice  
of a sweet smelling savor unto  
God.*

*I John 2.1. My babes, these  
things write I unto you, that yee  
sinne not and if any man sinne,  
wee haue an Advocate with the  
Father, Iesus Christ the iust,  
and hee is the reconciliacion for  
our sinnes.*

*4 That in his owne person  
hee*

he fulfilled and finished all suffe-  
rings needfull for our salvation:  
he did it once for all, I Pet. 3.18  
*For Christ also hath once suffered  
for sins, the first for the iniust,  
that he might bring us to God.*

Heb. 9. 28. So Christ was  
once offered, to take away the sinnes  
of many, and unto them that  
ooke for him, shall bee appearre  
the second time without sinne, un-  
to salvation.

Heb. 10. 11, 12. And every  
Priest appeareth daily ministering,  
and oft times offereth one manner  
of offering, which can never take a-  
way sinnes.

*But this Man, after bee had  
offered one Sacrifice for sinnes, sit-  
teth for ever at the right hand of  
God.*

5 That the Passion of Christ  
is a sufficient price for the sinnes  
of the whole World, John 1.29.  
*Behold the Lambe of God which  
taketh away the sinnes of the  
world.*

6 That

6 That Christ suffered extreme things for us, even the most grievous things could bee imagined : as,

1 A maruellous priuation of his own glory, abasing himselfe that was in the forme of God to liue amongst men, without shewing that fullnesse of Maiesty and glory which was in his nature, John 17.5. And now glorie mee, thou Father, with thine owne selfe, with the glorie which I had with thee, before the World was.

2 Most base entertainment in the World, such as extreme pouerty in his birth and life, Luke 2. 12. And this shall bee a signe to you, yee shall find the Child swaddled, and laid in a Cratch.

Math. 8. 20. But Jesus said unto him, The Foxes have holes and the Birds of the Heavens have nests, but the Sonne of man hath not whereon to rest his head.

Exile

Exile, and flying before his enemies, *Matth. 2.14.* So hee arose, and tooke the Babe and his Mother by night, and departed into *Egypt.*

*Marke 3.6,7.* And the *Pharisees* departed, and straight-way gathered a *Councell* with the *Herodians*, against him, that they might destroy him.

But Jesus auoyded with his *Disciples* to the *Sea*, &c.

*Ioh. 11.54.* Jesus therefore wal-  
ked no more openly amongst the  
*Jewes*, but went thence, &c.

*John 8.59.* Then tooke they up  
stones to cast at him, but Jesus  
hid himselfe, and went out of the  
*Temple.*

Slander, and extreme indigni-  
ty, called a *Samaritan*, a *Ghulton*,  
a *Seducer*, a *Traytour*; despised,  
mocked, buffited, rayled on, bea-  
ten, betrayed, and sold by his  
owne Seruant and that for a base  
price, forsaken of his owne *Dis-  
ciples*, denied, and renounced  
by.

by Oath, falsly accused, whipped, spit upon, taken and bound as a Malefactor, &c. as the story of the Evangelists shew, &c.

3 Imputation of the sinnes of all the *Elect* unto him; so as the guilt of them was layd upon him and he sustained their person. This is a wonderfull abasement, *hee was made sinne for us, that knew no sinne in himselfe,* 2 Cor. 5. 21.

4 Fearfull agonies in his very soule, arising :

First, from severall conflicts, and temptations from Diuels, Heb. 2.18. Heb. 4. 15. But especially set upon with all their fury inuisibly when he was on the Crosse, Coloff. 2. 15. *And hath spoiled the Principalities and Powers, and hath made a shew of them openly, and hath triunphed ouer them in the same Crosse.*

Secondly, from the powring out of the Vials of Gods wrath for sin, which befell him chiefly in

in the Garden, when hee fweat bloud for every anguish ; and on the Croffe when he cryed, *My God, my God, why hast thou forsaken me?*

5 A most miserable manner of death : to die as a condemned man, and condemned too, both by *Iewes* and *Gentiles* : to dye such a cursed death, as the death of the Croffe, which was both by God and man designed out, as the most ignominious kinde of death ; and to be put to death in the middest of such *Malefactors*, beeing reckoned amongst Sinners, *Esay 53. 12.* Therefore will I give him a portion with the strong ; because hee hath powred out his Sonle unto death, and bee was counted with the Transgressors, and he bare the sin of many, and prayed for the trespassers. And to suffer the sayling of his bodie, yea, and the effusion of his most precious bloud.

These are exquisite things.

The

The consideration whereof  
may serue both for *Instruction,*  
*information,* and *consolation.*

For instruction, and so it may  
teach us divers duties which we  
should performe.

- 1 To *Christ himselfe,*
- 2 To our *Neighbours.*
- 3 To *ourselves.*

The meditation of the Passion  
of Christ, should inflame in  
us a desire and resolution:

1 To acknowledge the mar-  
velous mercies of our Saviour,  
and to confess his praises, and to  
adore his Name, that could bee  
willing to suffer such things for  
us, *Philippi. 2. 11. Every tongue*  
*should confess that Jesus Christ is*  
*the Lord, unto the glory of God the*  
*Father.*

*Esay 36. 1, 2, 7, 8. Who is*  
*this that cometh from Edom,*  
*with red Garments from Boz-*  
*ra? Hee is glorious in Apparel*  
*and walketh in his great strenght,*  
*&c.*

I will

I will remember the mercies  
of the Lord, and the prayses of  
the L O R ' D , according unto all  
the Lord hath giuen us and for  
the great goodnesse toward the  
house of Israel, which bee hath  
givnen them, and according to his  
tender loue, and according to his  
great mercies.

2 To mourne affectionately  
for our sinnes, that haue so pier-  
ced the Sonne of God, as we are  
taught, *Zacha.* 12.12. They are  
the nayles that pierced, and the  
Lance that let out his heart-  
blood : Wouldest thou not be  
grieved, if thou hadst killed  
thine owne brother?

3 To sinne no more, but for  
euer to be afraid of crucifying  
the Sonne of God againe, *Rom.*  
*6.6. Hebr. 10.24, &c.* But ra-  
ther to liue to him that dyed  
for us, and to deuote both soules  
and bodies unto his service, *2 Cor. 5. 15.* Hee dyed for all, that  
they which liue, shoulde not hence-  
forth

soorth line unto themselves, but unto him which dyed for them, and rose againe.

I Pet. 2. 24. Who his owne selfe bare our sinnes in his body on the Tree, that wee being delinuered from sinne, shold live in righteounesesse.

4 To loue him with our utmost aff.ctions, and with all the sincerity of oar hearts, accouning them accursed, that loue not the Lord Iesus, I Corin. 16. 21. Ephes. 6. 23. 1. Peter 1. 9. Shall the Father loue Christ for his willingnesse to dye for his sheepe, and shall not wee? John 10. 17, 18. Therefore doth my Father loue mee, because I lay downe my life, &c.

To come willingly at the time of the assemblies of his Armies under his colors in holy beauty. When wee see the banners of Christ crucified, displayed, wee should unne with all readinesse professing our homage, and wil lignesse

lingaſſe to liue and dye in his ſeruice, *the yonth of his wombe,* that is ſuch as are begotten of his loynes in the Gospell, ſhould for multitude flock to the house of God as thicke as *the dew* that falls from heauen *in the morning*, ſo thicke, that the concurfe of Christians ſhould now bee like a uery miſt of dew, Psalme 110. 2,3,4.

6 Not to bee the ſeruants of men; that is, to be bound to no mans example, will, luſts, humours, likings, but to bee free unto the ſeruice of Iesuſ Chriſt onely, who hath paid for us ſo deare a price, 1 Cor. 7.23. *Ye are bought with a price: be not the ſeruants of men.*

7 To ſuffer any thing for his ſake, that hath ſuffered ſo great things for us: ſo as wee could be willing to forsake father and mother, brother and ſister, house and land, and all for his ſake, and for the Gospell.

8 To

To celebrate the memorie  
of his death, and passion with all  
reuerence, honour, and hearty af-  
fection : this is that wee should  
do in receiuing of the Sacrament  
which doth crucifie *Christ* be-  
fore our eyes, & shew us how he  
was taken, broken, giuen, and  
slaine for our sakes : shall we not  
do this in remembrance of him ?  
shall we not eate the sweet flesh  
of this immaculate Lamb, with  
the sowre herbs of contrition,  
and griefe for our sinnes and un-  
worthiness ? shall wee not at  
this feast put a way all leauen out  
of our dwellings ? God forbid,  
wee should dare to eate of this  
bread, or drinke of this cup un-  
worthily, and so make our selues  
guilty of the body and bloud of  
*Christ*: rather let us examine our  
selues, and so let us eate in re-  
membrance of him, iudging our  
selues, that wee be not conden-  
med of the Lord. Thus of the  
first sort of duties.

Secondly,

Secondly, the meditation of *Christ's passion* should direct us, and stirre us up to the care of divers things in our cariage one towards another: and these duties are either *Generall* to all, or *speciall* to some.

There are foure generall duties wee should learn from the passion of *Christ*:

The first is *harmelssesse*: seeing, *Christ* our Passeouer is sacrificed for us, wee should keepe the feast with unleauened bread of sincerity and truth, and put away all leauen out of our dwelling; euен all leauen of malice and naughtinesse, all uile affections one against another, 1. Cor. 5. 7 8.

The Second is *humility*: the same minde should be in us that was in *Christ Jesus*, who being equall with God, was content for our sakes to make him selfe of no reputation taking upon him the forme of a servant; we shalld in

low lin sle

lowlinesse of minde each esteeme others better then our selues, doing nothing through strife or vaine-glory, looking not on our owne things, but every one also on the things of others, making our selues equall to them of the lower sort, being of one accord, of one minde. If wee would learn any thing of *Christ*, wee must learne lowlinesse, and meeknesse of him, *Phil.2.* from the 2. to the 9. *Matth.11.29.*

The third is *loue*, and that in the feruencie and constancie of it, refusing no paines, nor dangers to shew our affection to the brethren: we should walke in loue, as *Christ* loued us, and gaue himselfe a sacrifice offweet sinelling fauour to God for us, *Ephesians 5.1,2.* Yea, our liues should not be deare to us, to declare our loue to the brethren: but as *Christ* laid downe his life for us, so ought we to lay downe our liues for the brethren,

*I Johu. 3. 16. Herby haue wee per-*  
*ceined loue, that bee laid downe*  
*his life for us : therefore we ought*  
*also to lay downe our liues for the*  
*brethren.*

The fourth is pity, and that in speciall to such as suffer in soule. If there be any bowels in vs, the remembrance of the agonie of Christ in the Garden, and on the Crosse, should make us with more tendernes of heart pity them, that for the griefe and feare of their hearts cry out, that God their God hath forsaken them. If Christ needed an Angel to comfort him, what need haue these of comfort? The maruellous feare and distresse Christ was in, sheweth that these kindes of sufferings of spirit, bee the most grievous distresses.

Thus in generall.

In the fifth to the Ephesians, this maruellous loue of Christ to the Church shewed in his passion, is used as a motive to persuade

swade husbands to loue their wiues, and in all dearenesse of affections to cherish them, and prouide for them ; denying themselves, that they may profit and content them, as *Christ* did, when he gaue himselfe not onely to the Church, but also for the Church, *Ephesians 5.25.*

&c.

Thus of the duties also to others.

Thirdly, the meditation of these *Principles* about the *passion* of *Christ*, should excite us to the practise and care of diuers duties that concerne our selues, as

First we should here learne to ioy and glory in the Crosse of *Christ* aboue all things. The remembrance of the loue of *Christ* herein, and our wonderfull deliverance from the unspeakable dangers we were in, by reason of our sinnes, should breed in us a maruellous inward and hearty exulting in this expi-

ation of sinnes by the passion  
of *CHRIST*. Thus Paul, God  
forbid I should rejoice in any  
thing, but the crosse of Christ, Gal.  
6.14.

2 we should (while we liue)  
haue more care of our precious  
soules ; the price payd to ran-  
some them, should teach us their  
worths and to know that they  
are things must bee looked to,  
with more care then ordinarie.  
There was more giuen to re-  
deeme a soule, then needed to be  
giuen to buy the whole world,  
yea, many worlds. Wee are  
wont to be exceeding carefull to  
keepe such things as cost deare,  
with all circumspection ; never  
any thing cost more then the  
soule; and therefore nothing must  
bee so attended as the soule  
which is committed to thee, to  
preserue till the day of *Christ*.

Thirdly, these extreme things  
*Christ* hath suffered for us, to  
shew his loue to us should  
make

make us for euer trust him, and  
relye onely upon him, as the life  
of our liues, and the breath of  
our nostrils, so as we should al-  
waies resolute with the *Apostle*  
*Paul*, Gal. 2.20. that *the life wee*  
*now live in the flesh, wee will live*  
*by the faith of the Son of God*, who  
shewed his loue to us, by givning  
himselfe for us, Phil. 1.21. *For*  
*Christ is to me both in life and in*  
*death advantage.*

4 These terrible agonies and  
sufferings of *Christ*, should make  
us liue in feare, and spend the  
time of our sojourning here in  
a singular feare to offend *G O D*  
any more by our sinnes : yea,  
seeing wee were to bee washed  
in bloud, before wee could bee  
cleane, wee should bee desirous  
to get such purity, as that if it  
were possible, wee might not  
haue a spot or wrinkle of *sinne*  
about us, I Peter 1.17, 18, 19.  
*Passe the time of your dwelling here*  
*in feare.*

Knowing that yee were not redeemed with corruptible things, as silver and gold, from your vaine conversation, received by the traditions of the Fathers: but with the precious blood of C H R I S T, as of a lambe undefiled, and without spot.

Ephes.5.26. That he might sanctifie it, and cleanse it by the washing of water through the Word. 27. That bee might make it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing: but that it shoud be holy, and without blame, &c.

5 Wee may heere learne an excellent way how to mortifie sinne, and destroy the power of any corruption. Looke how God did with sinne, so shoud wee: but God used crucifying, as rhe best medicine to kill the force and guilt of it, and so shoud wee. Hence it is, that the tearme of crucifying is ginen unto the mortification of sinne.

Galat,

Galat. 5. 24. *For they that are Christ's, haue crucified the flesh with the affections, and the lusts, &c. Wee are therefore councelled to crucifie the flesh accordingly in many places of Scripture. Now that wee may crucifie our sinnes:*

1 *Wee must haue them to the Crosse of Christ, force them before the tree, on which hee suffered; it is such a sight as sinne cannot abide. It will beginne to die within a man, upon the sight of Christ on the Crosse: for the Crosse of Christ accuseth sinne, shames sinne, and by a secret vertue, feeds vpon the uery heart of sinne.*

2 *Wee must use sinne as Christ was used, when hee was made sinne for us; wee must lift it up, and make it naked by confession of it to God; wee must pierce the hands and feet, and heart of it by godly sorrow, and application of threatnings against*

it, and by spirituali reuenge upon it.

The hands, I say, in respect of operations, that it may worke no more. The feet, in respect of progression, that it may raigne no longer; and the heart in respect of affection, that it may be loued nolonger. And thus as we should upon all occasions, so especially in the preparatiō to the Sabbath, and when wee are to keepe a Passeouer to the *Lord*. That was the time chosen to crucifie *Christ* in: and certainly it is a wonderfull fit time for us, to execute this worke of mortification upon our sinnes.

Lastly, this doctrine of the passion of *Christ*, should wonderfully arme us with patience in all afflictions. The Captaine of our saluation was consecrate through afflictions, *Hebreues* 2. 10. *For it became him, for whom are all things, and by whom are all things, seeing that hee brought*

brought many children unto glory, that hee shoulde consecrate the Prince of their salvation through affliction. Though hee were the Sonne, yet hee learned obedience by the things hee suffered, *Hebr. 5. 8.* For as much as Christ hath suffered for us in the flesh we shoulde arme our selues with the same minde, *I. Peter 4. 1.* For wee are heere unto calld, and Christ suffered for us; leauing us an example, that wee shoulde fol'ow his steps in doing well, and taking it patiently, when wee suffer euill, *I. Pet. 2. 19, 20, 21, &c.*

Afflictions are the markes of Christ, and wee shoulde glory in it alwayes to beare about in the body, the dying of the Lord Iesus, *2. Cor. 4. 10. Galat. 6. 17.* And God hath predestinated us, that wee shoulde be conformed to the Image of his Sonne in sufferings, *Romans 8. 29.* And therefore, if wee will raigne with

with *Christ*, wee must suffer with him, 2 Tim. 2.12. Let us therefore bee fully perswaded to take up our *Crosse* also daily, and follow him, Luke 9.23 Let us therefore also goe forth to him without the Campe, bearing his reproch, Heb. 13. 13. And with patience runne the race that is set before us ; looking to him, that being the author, and fini-  
sher of our faith, endured such contradiction of sinners against himselfe; endured the *Crosse*, de-  
spised the shame, and resisted even unto bloud, Hebr. 12.1,2,  
3,4. wee should never therefore be weary, or faint, having such a patterne before us, and know-  
ing the end God gaue to him, and hath promised to us, and accomplished in the experience of others of his Seruants ; but even learne to obey G O D in this commandement about afflictions as well as any other.

Thus

Thus of the Vses for Instru-  
ction : the Vses for Information  
follow.

The doctrines of the *passion of Christ* may informe us in divers  
things, as

First, concerning true felicity  
in the negative consideration of  
it : for in as much as *Christ* had  
so little to doe with the World,  
and spent his daies so without  
the profits and pleasures of this  
life, it shewes that his Kingdome  
was not of this world; and that  
the best treasures lie not in these  
things; and besides, that one may  
be truly blessed, and yet bee ex-  
tremely destituted of these out-  
ward comforts of life.

Secondly, concerning the dan-  
gerousnesse of the doctrine of  
the *Papists* : for these *Principles*  
shew us, that we must for euer  
separate from them, if they per-  
sist in their herisies : for they  
teach us, that *Christ* did not  
once for all fully sacrifice to  
God,

God, but that the sacrifice must  
be renewed daily in the Masle,  
contrary to the expresse words  
of the Text, Hebr. 9. 26, 28. For  
*then must hee haue often suffered  
since the foundation of the World:*  
but now in the end of the World  
*hath hee appeared once, to put  
away sinne by the sacrifice of him-  
selfe.*

*So Christ was once offered, to take  
away the finnes of many.*

Heb. 10. 11,12. *And every  
Priest appeareth daily ministering,  
and oftentimes offereth one manner  
of offering, which can never take  
away finnes:*

*But this Man, after he had offre-  
red one sacrifice for sinne, sitteth for-  
ever at the right hand of God.*

And besides, they teach, that  
men may make satisfaction to  
God for their finnes by their  
owne workes, and by the works  
of the Saints.

Thirdly concerning the most  
wofull condition of wicked men  
that

that liue in their sins, they may fully see, how they shall speed with God by this that befell *Christ*. If God spared not his onely begotten Sonne, that was but a surety for sinne, will he spare them that are principals? would not God finde out such a mercy to *Christ*? as to free him from such extremities; and doe they trust to a mercy in God never reuealed in the Word, neuer shewed to *Christ*? Was not *Christ* able, without such wofull tortures to beare the wrath of God, and doe they thinke to be able to endure those Ringers of Brimstone, and Fire in Hell?

4 Concerning a singular and new way of obedience in *Christ*: if wee will needs haue works of *Supererogation*, let vs acknowledge them onely in *Christ*: for the doctrine of the *Passion* tels us of an obedience to a commandement of God, that was not in the Morall Law; and that  
was

was his speciall submissiōn to that singular will of his Father, in being that one that should die for the people, to expiate for other mens sinnes, is a speciall kind of Righteousnesse, not mentioned in the Law.

5. Concerning the offence of the Crosse, though both *Jewes* and *Gentiles* stumbled at this Doctrine at the first, yet we see there is no reason why wee should be troubled at the abasements of *Christ*; but rather to rejoyce, & wonder at the dreadfull expiation was made to God for us in them. For thus it behoued him to suffer, as all the *Prophets* from *Moses* haue witnessēd, 1. Cor. 1.23. Luk. 24.45,46.

Thus for the Vse for Information.

The *Consolations* follow.

The Doctrine of the *Passion of Christ* is exceeding comfortable, and that both in generall & particular *Consolations*.

It

It is generally comfortable : First, in respect of the establishment of our hearts, in the assurance that *Iesus of Nazareth* was the true *Messias*, promised to the Fathers. Which may appeare ; if wee consider but the Historie of his *Passion*, in as much as in him were fulfilled all those signes foretold in the seuerall ages of the old Church. The old prophesies were all accomplished in him. The Septer was now departed from *Iuda*, foretold, *Genes. 49. 10.* They diuided his garments, and cast lots upon his vesture, according to *Psal. 22. 18.* Thoy pierced his hands and feet, *Psalme 22. 16.* The chiefe Builders refused him, according to *Psal. 118. 22.* In his arraignment he was silent, and opened not his mouth, according to *Esay 53. 7.* He was reckoned amongst the wicked in his death, according to *Esay 53. 12.* They gaue him gall and vineger to

to drinke, according to *Psal. 69. 21.* Hee accomplished the meaning of the sacrifices in shedding his bloud, and suffering without the *Camps, Heb. 9. 14. Heb. 13. 11, 12.*

Secondly, if wee consider the effects of his passion : for from hence flowes to us and euery beleeuuer,

First, the purchase both of our soules and bodies, *I Corin. 6.20.*  
*For ye are bought for a price: therefore glorifie God in your body, and in your Spirit: for they are Gods.*

*Rom. 7.4. So yee, my Brethren, are dead also to the Law, by the body of Christ, that yee should bee unto another, even unto him that is raysed up from the dead, that wee should bring forth fruit unto God.*

2 The ratification of the eternall Couenant, *Heb. 9.16.* For where a Testament is, there must be the death of him that made the Testament, &c.

3. The

3 The reconciling of us to God, Romans 5. 10. For if when wee were enemies, wee were reconciled to G O D by the death of his Sonne, much more being reconciled, wee shall bee saued by his life.

1 Peter 3. 18. For Christ also hath once suffered for sins: the just for the unjust, that he might bring us to God, &c.

4 the abolishing of sinne both in respect of the remission of the guilt, 1 John 1.7. The bloud of Iesu Christ his Sonne cleanseth us from all sinne.

Matth. 26. 28. For this is my bloud of the New Testament, that is shed for many, for the remission of sinnes. And sanctification against the power of it, Rom. 6.6. Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that hence forth wee should not serue sinne, &c.

5 The swallowing up of death

death, 1 Corin. 15. 54. So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall be brought to passe the saying that is written: Death is swallowed up into victory, vanquishing him that had power of death, freeing us that were in bondage to the feare of death, Heb. 2. 14, 15. For as much then as the Children are partakers of flesh and bloud, hee also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the Devil.

And that hee might deliver all them, which for feare of death were all their life time subject to bondage:

2 Tim. 1. 10. But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath broughte life & immortality unto light, through the Gospell, &c.

6 Liberty to enter into the most holy place of Heauen, by a new and liuing way, Heb. 9.12. Neither by the bloud of goates and calues, but by his owne bloud entered he in once unto the holy place, and obtained eternall Redemption for us.

Hebr. 10. 19. Seeing therefore, Brethren, that by the bloud of Iesus we may be bold to enter into the holy place.

Thirdly, if wee consider the order of Priest-hood, of which hee was in offering this Sacrifice. Hee was a Priest after the order of Melchisedech, and not after Aaron, Psalme 110. 4. The E O R D sware, and will not repent, Thou art a Priest for ever after the order of Melchis-dech:

Heb. 7. all the Chapter.

Of all the Priests that were Types of Christ, Melchisedech was the most lively and noblest Type, and did most fully sha-

shadow cut both the Person and Office of Christ : For by Melchisedech three most comfortable things in Christ were shadowed out :

The first was his dignity : he was so a Priest, as he was a King also, able to feed and nourish the most mightie on earth, as the King of Salem did Abraham.

The Second was the efficacie of his Priest-hood, noted in two admirable benefits flowing from his obedience and Passion, viz. Righteousnesse and Peace : Righteousnesse, for hee is the Lord our Righteousnesse : Peace, in that he fully pacified Gods anger for our sinnes, as our attorne-ment, and so hee was indeed that King of Zedek, that is, of Righteousnesse : and of Salem, that is, of Peace.

The third was the Eternitie of his Priest-hood ; he is a Priest for euer, hee dyeth not as did the sonnes of Levi, nor doth the efficacie

ficacie of his Priest-hood euer cease. The Holy Ghost of purpose concealeth the mention of the birth and death of *Melchisedech* that so hee might bee the fuller Type of *Christ*, who had no Father as Man, nor Mother as God ; and of his dayes there is no end: which last thing is the speciall consolation, for which I alleadge this Type. There is no time wherein wee can want the benefit of *Christ's* Sacrifice, if wee haue acceſſe to God, & the throne of his grace; and the rather, because GOD hath sworne, and will not re-pent, *Pſal. 110.4.*

Thus in generall.

In particular, there are many excellent comforts may bee rayſed from the Passion of *Christ*, for

First, hence we may gather a matchleſſe testimonie, and undoubted of the infinite loue of God to man, in that he spared  
not

nor his owne Sonne, but gaue him to the death for us, John 3. 16. For God so loued the world, that hee hath ginen his onely begotten Sonne, that whosoever belieueth in him, should not perish, but haue everlasting life, &c.

I John 4.9. In this appeared the loue of God towards us, because God sent his onely begotten Sonne into the world, that wee might live through him, &c. Which may likewise assure us, that there is nothing can bee good for us, but hee will certainly giue it us also, Rom. 8.32. Who spared not his owne Sonne, but gaue him for us all to death, how shall he not with him giue us all things also?

Secondly, shall wee ever doubt our freedome from condemnation, that know from hence what a price was payd for discharge of our Debts by such a Surety? How can wee bee so vilely infected

fected with unbelife, as to feare arresting or imprisonment, or undoing, when all is in *Christ* so fally and exquisitely satisfied to the very uttermost farthing? How could the Surety haue euer escaped such *Justice* in God, such malice in men and *Dinels*, (the Seriants and Taylors) if he had not most abundantly payed all could be demanded?

Thirdly, what an encouragement may this bee, to beleue what *Christ* saith to us? Was not he a faithfull Witness and Teacher, that sealed his Doctrine with his bloud? Great therefore is the infallibility of the *Gospell*, that truth which is according to godlinesse, and to bee receiued with all full assurance, without wauering or feare, *Reuel.1.5.*

Fourthly, shall not his example comfort us in all tryalls, especially, when wee suffer the extreameſt things can befall us in this life? What are those to

the

the sufferings of *Christ*? And with what compassion will hee receiue us in affliction, that was so afflicted himselfe? *Essay 63.*  
*I. 9. &c.*

And in particular, it may ease in paines, and in death it selfe, to remember the dolours of *Christ*, especially considering that from thence flowes a uertue to healpe us in all our pangs and distresse, in life and death.

Lastly, there are many particular comforts may be gathered from the manner of his sufferings, and diuers particularities in them: as,

First, he suffered in *Jerusalem*, and so both fullfilled the Types of the old Testament (for there was *Isaack* offered up, and there the Sacrifices were slaine) and also signified unto us that hee had obtained for us the Vision of eternall Peace, which the name *Jerusalem* importeth.

Secondly, hee suffered the first

first Part of his chiefe Passion in a Garden, to comfort us in the abolishing of the first sin, which was committed in a Garden, and imputed to *Christ*.

Thirdly, he was betrayed, taken, bound, and forsaken, and all for us: he was betrayed, to expiate our Treason in *Adam*: he was taken, to restore us captiues: hee was bound, that wee might be loosed: he was forsaken of all, euen of his owne best Disciples, to let us know, that he alone did performe the worke of Satisfaction, and Redemption for vs,  
*Esa.63.3.*

Fourthly, he was arraigned and condemned, both by *Iewes* and *Gentiles* in the *Consistory* of the Priests, and at the *Tribunall* of *Pilate*, thereby to notifie both to *Iewes* and *Gentiles*, that he was giuen to sacrifice for the sins of both, and to signify that he was the true *Messias* or *Shiloh* because now the Scepter was de-

N parted

parted from *Inda Gen.49.* 10.

5 His silence to the most accusations shewes: First that he was a greater person then he that judged him: Secondly, that hee fulfilled the Scriptures that said, hee opened not his mouth, *Esay 53.7.* Thirdly, that hee suffered for our euill words but especially it assures us, that hee suffered them as our surety, in that hee did endure the imputation of such monstrous crimes, and yet held his peace.

6 He was whipped and crowned with thornes; he was whipped, to deliver us from both spirituall, corporall, and eternall scourges that were due unto us.

The crowne of thornes may signify:

1 That hee expiated our ambition in *Adam.*

2 That hee might merit for us an eternall crowne.

3 That hee would gather a kingly people out of the most thorny

thorny and hurtfull Nations, which as a crowne should compasse God about, in seruинг and honouring him.

4 That he had borne our thorny cares, and therefore we shoule cast all our care upon him.

7 Hee was clothed with a purple garment, & a Reed in his hand, which both signified that hee was a King, though they did it in scorne. His purple Garment shewes that hee was that great Warrior which was foreshowne of, when they said, Who is this that comes from *Edom* with red garments? &c. The Reed was two waies comfortable: for first it shewed, that this was hee that should breake the Serpents head: for a Reed is the most mortall thing to a Serpent, as the Learned record, and therewith they were used to kill them; & besides by a Reed, as by a Pen, he did blot out the handwriting in the Debt-booke that was against us.

N 2

8.

Esa.6.3.1  
to 7.

8 Hee suffered in Golgotha, a place of dead mens bones, in which the most notorious Offenders did suffer their punishment, that so hee might raise up the Banner of *Institution*, euen in the very place of contamination, and damnation.

9 Hee was unclothed, and made naked, to satisfy for the sin of our first Parents, who were spoyled of the garment of innocency; and to deliuere vs from sin and mortality, of which the garments of skinne given to our Parents, were a Monument; and perhaps to shew how we should enter into Heauen. viz. as Adam did into *Paradise*, naked in bodie but cloathed in Soule with *innocency*, and *Immortality*: but chiefly to expiate for our shamefull wickednesse before God.

10 Hee was hanged upon a Tree, that euen as death by the Tree entred into the world, so on

on a Tree it should bee destroyed, and life brought backe againe. And besides, herein *Christ* answered the Type in *Isaacks* Offering vp, and the brazen Serpent lifted up on high, *Iob. 3. 14.* and that *Christ* lifted up in the Ayre, might ouer-come the *Prince* of the Ayre, and all his spirituall wickednesse, *Col. 2. 15.* And that he might beare the curse of the Law, being in that kinde of death made a speciall curse for us, *Gal. 3. 13, 14.*

11 Hee dranke gall and vinger, wherein hee both fulfilled the Scriptures. *Psal. 69. 21.* For they gave mee Gall in my meate, and in my thirst they gane mee Vinger to drinke, &c. And as the second *Adam* bare the punishment of the first *Adam's* offence, in tasting the iuyce of the forbidden fruit.

12 The nayling of his hands and feet, assures us of the cancelling of the hand writing of Or-

dinances that was against us; both of the dissolution of all ceremoniall agreements, and of the full cancelling of the bond morall, for so much as concernes the forfeiture that lay upon us, *Colossians. 2.14. &c.*

## CHAP. XXI.

*Of Christ's intercession.*

**H**itherto of the expiation of sinnes.

The third part of the *Priest-hood of Christ*, followes, and that is the intercession of *Christ*: concerning which there are four Principles.

1. That *Christ* at the right hand of God maketh intercession for us, *Rom. 8. 34. Who shall condemn? It is Christ, which is dead; yea, or rather which is risen againe, who is also at the right hand of God,* & maketh request also for us.

*Heb.*

Heb. 7. 25. Wherefore hee is able also perfectly to save them, that come unto God by him, seeing hee euer liveth to make intercession for them.

2 That wee haue no other Intercessor in heauen but Christ,  
1 Tim 2.5,6. For there is one God, and one Mediator betweene God and Man, which is the Man Christ Iesus :

Who gaue himselfe a ransome for all men, to be a testimony in due time.

Isaiah 59. 16. And when hee saw that there was no man hee wondered that there was no Intercessour ; therefore his arme did save it, and his righteousness it selfe did sustaine it.

3 That the intercession of Christ is perpetuall, hee so doth it once, as he will never faile to doe it in all ages; Heb. 7.23,28. For the Law maketh men High Priests which haue infirmity : but the word of the Oath, that was

since the Law, maketh the Sonne,  
who was consecrated forever-  
more.

4 That hee makes intercessi-  
on onely for the Elect, John 17.  
9. I pray for them: I pray not  
for the World, but for them which  
thou hast given mee: for they are  
mine, &c.

Now for the explication of  
these Principles, three things  
must be opened.

The first is the acceptation of  
the word *intercession*: for it sig-  
nifieth,

Sometimes the Prayers which  
the godly make in the Name of  
Christ the Intercessor, to turne  
away Gods iudgements from  
their Brethren in this World;  
and so it is taken, 1. Timothie  
2. 1. I exhort therefore, that  
first of all Supplications, Pray-  
ers, Intercessions, and giving of  
thankes bee made for all Men,  
&c.

Sometimes the complaints,  
that

that men make or pretend to make against the faults of others: Thus *Elias* made Intercession against *Israel*. *Rom. 11.2.* And the *Jewes* made Intercession against *Paul*, *Act 25.24.* But usually it signifieth that part of the mediation of *Christ*, in which he appeares before God, to preuent or pacifie his displeasure towards the *Elect*.

The second is, how many wayes *Christ* makes Intercession for us, and so there are seuen distinct things in the Intercession of *Christ*: for

First, he presents himselfe before God with his Merits, tendering his Sacrifice for our satisfaction, *Hebr.9.24.* For *Christ* is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuary: but is entred into very Heaven, to appear now in the sight of God for us. And so pacifying God towards us, *Ierm.30.13.*

*Christ  
makes in-  
tercession  
7wayes.*

2 Hee prayed, and still doth pray for vs : all his Prayers on earth were a part of his intercession, and hee still prayeth for us in Heauen, Rom. 8. 34. Who is also at the right hand of God, and maketh request also for us.

Heb. 7. 25. Wherefore he is able also perfectly to save them, that come unto God by him, seeing hee ever liveth to make intercession for them, &c.

3 Hee offers up our Prayers and praises to God, Revel. 8. 3, 4. That hee should offer with the Prayers of all Saints upon the golden Altar, which is before the Throne.

And the smoke of the Odours with the Prayers of the Saints went up before God out of the Angels hand. And so all our good workes, Colos. 1. 22.

4. Hee undertakes for us before God, and giues his Word for us, that wee being mindful of reconciliation through him, shall

shall eschew sinne, by his grace, and not pronoke God any more as we haue done. This sponson is a necessarie part of the office of an intercessour, John 17. 6. I haue deciared thy Name unto the Men, which thou gauest mee out of the World, thine they were, and thou gauest them mee, and they haue kept thy Word.

25 O righteous Father, the world bath also not knowne thee; but I haue knowne thee, and these haue knowne that thou hast sent mee.

26 And I haue declared unto them thy Name, and will declare it, that the love wherewith thou hast loued mee, may bee in them, and I in them.

5 Hee pleades our Cause as an aduocate, and remoues and Nonsuits all accusations, which men or Divils may make against us to God, Romane 8. 34. as before, 1 John 2. 1. My babes, these

these things write I unto you, that  
yee sinne not : and if any man  
sinne, wee have an advocate with  
the Father, Jesus C H R I S T  
the iust, &c.

6 Hee powreth out upon us  
the spirit of intercession, which  
causeth us after an unutterable  
manner, to make our moanes and  
requests to God, Rom. 8. 26.  
Likewise the Spirit also helpeth our  
infirmities : for we know not what  
to pray as we ought: but the Spi-  
rit it selfe maketh request for us,  
with sighes which cannot bee  
expressed, &c. So in the 15. For  
yee haue not received the Spirit  
of bondage to feare againe : but  
ye haue received the Spirit of Ad-  
option, whereby wee cry Abba  
Father, &c.

Galat. 4. 6, 7. And because yee  
are Sonnes, God hath sent forth  
the Spirit of his Sonne into your  
hearts, which crieth Abba Fa-  
ther, &c.

7 Hee sprinkleth his bloud  
upon

upon us, by application of his merits to us, which cries and makes intercession for us, *Heb. 12.24. And to Iesus the Mediator of the new Testament, and to the blood of sprinkling, that speaketh better things then that of Abel. &c.*

The third is, In which nature hee maketh intercession ? and I answere, in both: For howsoeuer, if wee consider the *Divine* nature of *Christ*, *Christ* is then equall with the Father, and the same in *essence*, and so it cannot fitly be said that *Christ* requesteth any thing of the Father; yet if we respect the person of *Christ* in his *divine* nature, as it is personally united to the humane in the dispensation of grace, as voluntarilie he hath undertaken for us : so it is no more inconuenient to pray for us, then it is to take upon him the form of a servant for us; & the office of a *Mediator*, unto which belongs this worke of praying.      The

The use of all may bee, first, for confutation of the Papists, who doe most sacrilegiously dis-honor the intercession of *Christ*, by substituting seconday intercessors. The office is bestoweded only on the Kings Sonne, and they most iniuriously would employ the Kings seruants : wee know no masters of request, but *Iesus Christ* : nor doth it helpe them, that they say, they haue *Mediators* of intercession, but not of redemption, but onely *Christ* : for when they acknowledge and begg not onely the prayers, but the merits too of the Saints, to purge away their sinnes, and supply their wants, they make them *Mediators* of redemption also.

Secondly, for instruction, and so it should teach vs :

To imitate this part of the Priest-hood of *Christ*, both by praying to G O D for our bre-thren, and for all sorts of men though

though they bee our enemies, *1 Tim. 2.1.* and also by making peace, and keeping it, as much as is possible amongst men. Blessed are the peace-makers : for this makes them like the Sonne of God, *Math. 5.7.* and seeing the Saints shal Iudge the world, they should put in, to end the quarels amongst the brethren, if it may be.

Secondly, to liue so, as *Christ* may haue credit by us, in giuing his word for us. Hath *Christ* undertaken for us to God, and shall not wee be carefull to the uttermost of our power to be such, as hee hath promised for us, wee shall bee? *Ioh. 47.10,18,19.*

3 To pray and give thankes much, and so to doe all the good wee can, seeing it shall all bee presented to God by *Christ*, *Colos. 1.22. Revet. 8.3,4.*

4 To establish our selues in the full assurance of faith, seeing all our imperfections are couered

red in Christ's intercession, and wee may approach to God by this new and living way, and be sure of heauen also, euen to come within the vaille, when we dye, *Heb. 10.19,20.*

**10 Consola-**  
**tions.**

Thirdly, for consolation : for we may, and ought to be much refreshed, if wee consider, that by the intercession of Christ.

1 The fauour of God is established upon us, & God is kept quiet from being prouoked against us ; God and we are now through him all one, *John 17.21.*

2 The compassion of God is implored in the times of distresse and affliction, *Zachr. 1.16, &c.*

3 The diuell is restrayned, he cannot hurt us, either by temping or accusing: our faith shall be kept, that it fail not *Zach. 3.*

3. *Rom. 8.34. Luk. 22.32.*

4 Our sinnes, which we daily commit, are forgiuen vs, hee being an earnest Aduocate to plead for vs, 1 *John 2.1,2.*

5 Wee

5 Wee shall be protected against the hatred of the World,  
*John 17. 14 15, 16.* I haue given them thy Word, and the world hath hated them, because they are not of the world, as I am not of the world.

I pray not that thou shouldest take them out of the world, but that thou keepe them from euill, &c.

6 Our prayers and suits shall bee all presented and obtained,  
*Reuel. 8. 4.*

7 Wee shall bee kept from euill, and preserued unto the end, untill we be perfected from all sinnes and wants, *John 17. 11.* And now am I no more in the world, these are in the world, and I come to thee: holy Father, keepe them in thy name, even them whom thou hast giuen mee, that they may be one as we are.

15. I pray not that thou shouldest take them out of the World, but that thou keepe them from euill.

*Of the intercession of Christ.*

23. I in them, and thou in mee,  
that they may bee made perfect in  
one, &c.

8 Wee haue assured hope of  
the glory of heauen, and to  
dwell in the most holy place,  
that is, within the uaile; *Heb.10.*

19 Seeing therefore brethren, that  
by the bloud of Iesus wee may be  
bold to enter into the holy place, &c  
*Heb.7. 25.* Wherfore he is able  
also perfectly to save them that  
come unto God by him, seeing  
hee ever liueth to make intercession  
for them. &c.

*John.17.24.* Father, I will that  
they which thou hast giuen mee, be  
with mee, euен where I am, that  
they may behold my glory which  
thou hast giuen mee for thou lou-  
dest mee before the foundation of  
the world.

*Colos. 3.1.* If ye then be risen  
with Christ, seeke those things  
which are aboue, where Christ sit-  
teth at the right hand of God.

9 Wee shall be laden with all  
need-

needfull blessings in the meane time, *Heb. 12.24.*

10 All this is the more comfortable, because he liueth euer to make request for us. There is no cessation of this office, but at all times we may haue the benefit of it, *John 17. 20.*

*Heb. 7. 25. Wherefore bee is able also perfectly to save them that come unto God by him, seeing bee euer liueth to make intercession for them, &c.*

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CHAP. XXII.

*Of the Regall Office of Christ.*

**H**itherto of the Priestly Office of Christ; his *Regall office* followes. And heere first, I will plainly lay downe the *principles*, and proue them: and then for more evidence methodically for explication shew the parts of his office herein: and lastly, make uses of all.

There

There are seven things to be beleemeed concerning *CHRIST*, which belong to his Regall office.

First, that hee ouercame sinne, death, the graue, and hell, and rose againe from the dead, and ascended into Heauen, and sitteth at the right hand of God in maiestie.

That hee is risen from the dead, these places are evident to keepe in our memories, Rom. 1.4. And declared mightily to be the Sonne of God, touching the spirit of sanctification, by the resurrection from the dead.

Roma. 4.25. Who was delinereed to deaht for our sinnes, and is risen againe for our iustification.

1 Cor. 15. 54. Then shall be brought to passe the saying that is written, Death is swallowed up in to victory.

John 20. 12. And saw two Angels in white, sitting the one at the head, the other at the feet, where

where the body of Iesus had layne,  
&c.

Mark. 16.6. But bee said unto  
them, Be not afraid, ye seeke Iesus  
of Nazareth, which hath beene  
crucified: he is risen, he is not here,  
behold the place where they put  
him, &c.

I4 Finally, bee appeared unto  
the eleven as they sat together,  
and reprooued them of their un-  
belief and hardnesse of heart,  
because they beleined not shem  
which had seene him, being risen  
up againe.

2 Tim. 2.8. Remember that  
Iesus Christ, made of the seede of  
David, was raised againe from  
the dead, according to my Gos-  
pell, &c.

That he ascended into heauen,  
these places may suffice to proue  
it Marke. 16. 19. So after the  
Lord had spokē unto them, he was  
received into heauen, and sat at the  
right hand of God.

Luke 24.51. And it came to  
pass .

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and reproonred them of their un-  
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Lord had spoken unto them, he was  
received into heauen, and sas at the  
right hand of God.

Luke 24.51. And it came to  
pass .

passe, that as he blessed them, hee departed from them, and was carried up into heauen.

Act. 1.9. And when hee had spoken those things, while they beheld, hee was taken up; for a cloud tooke him up out of their sight.

Ephel. 4. 8, 9, 10. Wherefore hee saith, When he ascended up on high, he led captiuitie captive, and gave gifts unto men.

Now in that he ascended, what is it, but that hee had also descended first into the lowest parts of the earth?

Hee that descended, is even the same that ascended farre aboue all heauens, that hee might fill all things.

That hee sitteth at the right hand of GOD, these places prooue, Marke 16.19. So after the L O R D had spoken unto them, hee was received into heauen, and sate at the right hand of God.

Heb. 1.9. Unto which also of  
the

the Angells said hee at any  
time : Sit at my right hand, till  
I make thine enemies thy foote-  
stooles? &c.

Heb. 8. 1. Now of the things  
which wee haue spoken this is the  
summe, that wee haue such an high  
Priest that sitteth at the right  
hand of the Throne of the Ma-  
iesty in Heaven, &c.

Ephes. 1. 20, 21. Whiche hee  
wrought in Christ, when he ray-  
sed him from the dead, and set  
him at his right hand in the  
heauenly places,

Farre above all Principalities  
and power, and might, and do-  
minion, and every name that is  
named not in this World onely,  
but also in that that is to come,  
&c.

Colos. 3. 1. If yee then be risen  
with Christ, seeke those things  
which are aboue, where Christ sit-  
teth at the right hand of God.

2 That Christ, who purcha-  
sed the Church by his bloud,

is

is appointed of God to bee the King, and head of the Church, and Prince ouer the people of God, hauing all power in his owne hands. *Psal. 2.6. Even I have set my King upon Sion mine holy Mountain.*

*Matth. 28. 18. And Jesus came and spake unto them, saying, All power is given unto mee in heauen and in earth.*

*John 13. 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God.*

*Col. 1. 18. And hee is the head of the bodie of the Church, hee is the beginning and the first borne of the dead, that in all things he might have the pre-eminence.*

*Reuel. 19.16. And he hath upon his garment, and upon his thigh a name written: The King of Kings, and Lord of Lords.*

3 That he is likewise appointed to be the Law-giver to the Church, and the Judge of the whole

whole world, Iam. 4.12. There is one Law-giuere, which is able to save and to destroy : Who art thou that iudgest another man?

Ioh. 5.12. For the Father iudgeth no man, but hath committed all judgement unto the Sonne,

27. And hath giuen him power also to execute judgement, in that he is the Sonne of man.

Act. 10.24. And he comanded us to preach unto the people and to teſtifie that it is he that is ordained of God, a iudge of quicke and dead.

Act. 17.31. Because he hath appointed a day, in the which hee will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen an assurance unto all men, in that he hath raised him from the dead, &c.

2 Tim. 4.1. I charge thee therefore before God, and before the Lord Jesus Christ, which shall iudge the quicke and the dead at his appearing, and in his Kingdome, &c.

4 This his gouernment extends to the people of all nations, Psa. 2.8 *Aske of me, and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possessions.*

Matth. 28.18. *And Iesus came and spake unto them, saying, All power is given unto me in heaven, and in earth, &c.*

Phil. 2.10, 11. *That at the name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth : And that every tongue should confess, that Iesus Christ is the Lord, unto the glory of God the Father.*

5 That his Kingdome is not of this World, but a spirituall and celestiall Kingdome, Job. 18. 36. *Iesus answered, My Kingdome is not of this World ; if my Kingdome were of this world, my seruants would surely fight, that I should not be delinerved to the Jewes ; but now is my Kingdome not from hence.*

Rom. 14.17. *For the Kingdome of*

of God is not meat nor drinke, but righteouſneſſe, and peace, and ioy in the holy Ghost.

6 That hee will bee with his people to the end of the World,  
Matth. 28. 20. Teaching them to obſerue all things, whatſoever I haue commanded you: And lo, I am with you alwaies, untill the end of the world, Amen.

7 This his Kingdome is an euerlaſting Kingdome, Luke 1. 33. And he ſhall raigne ouer the houſe of Jacob for ever, and of his Kingdome ſhall be no end.

Heb. 12. 28. Wherefore ſeeing we receiue a Kingdome which can not bee shaken, let us haue grace, whereby we may ſo ſerue God, & bat wee may pleafe him with reverence and feare.

Dan 2. 44. And in the daies of these Kings ſhall the God of Heauen ſet up a Kingdome, which ſhall never bee deſtroyed, and this Kingdome ſhall not be giuen to another people, but it ſhall breake and de-

stroy all these kingdomes, and it shal stand for ever.

Dan. 7.14. And hee gane him dominion, and honour, and a Kingdome, that all people, Nations and Languages shoule serve him; his dominion is an everlasting dominion, which shall never bee taken away, and his Kingdome shall never bee destroyed, &c.

### Object.

Against this last principle may be obiected the words of the Apostle, 1 Cor. 15.24 Then shall be the end, when he hath delivered the Kingdome up to God, even the Father, when he hath put down al rule and all authority, and power. And therefore after that time it seems hee shall raigne no more. For answer thereunto, we must know,

*Solution* that Christ shall not then cease to raigne, but onely cease to raigne after the same manner he doth now. That manner of administration, which hee now useth in gathering and preseruing his CHURCH shall then cease,

cease, there shall bee then no  
neede of it.

Thus of the *Principles.*

Now for the *explication*, that  
wee may more distinctly con-  
ceue of this office of *Christ*, as  
King, we must consider of foure  
things in it.

1 The victory ouer the ene-  
mies, that opposed his title.

2 His Kingly glorie, with  
which he was qualified, and pre-  
pared for gouernment.

3 His taking of possession of  
the Kingdome.

4 His administration, after  
he had possession.

For the first, *Christ* fought  
for his Kingdome, and most  
uictoriously ouercame the *Di-  
uell, Sinne, Death, and Hell*, and  
rescued his subiects from their  
thraldome. 1. *Cor. 15. 54,55.*  
*Colos 2.15. Hebrewes 2.14.* And  
this victory hee accomplished,  
and proclaimed in his resurrecti-  
on from the dead.

For the secoud : the Regall glory of *Christ* consisted in two things : the first was the glorification of his humane nature. And the second was his triumph ouer his enemies.

The glorification of his humane nature contained, first the deposition of all the infirmities accompanying our nature, which hec undertooke for our sakes: so as now he ceased to hunger, or thirst, or be wearie, or feele any paine or griefe, nor could he suffer any more, or dye.

2 The perfecting of his humane nature, with all the degrees of celestiall gifts and endowments, could possibly befall a created nature, both in body and minde. His uery body was glorified, surpassing the *Sunne* in the firmament, for splendor and brightnesse.

Now for the triumph of *Christ*, he acted it two waies :

I In those frequent manifesta-  
tions

tions after his resurrection, for the forty daies he was pleased to abide on earth.

2 In that most glorious Ascension, riding in the Chariot of triumph up into Heauen, leading with him captiuity captiu.

The third thing is, his taking possession of his Kingdome: and this he did, when he sat downe at the right hand of the Maiesty of God, and was exalted aboue all that is named, and had power ouer all things giuen him of his Father.

The fourth thing is, his administration of of the Kingdome, of which he is now possesst; and this hath in it foure things :

1 The calling and gathering together both of *Iewes* and *Gentiles* belonging to the *Election* of God, *Rom. 8.30. Ephes. 4.11,12. Esay 11.11,12.*

2 The prescribing of Lawes, as the onely Law-giuer of the *Church*: and this hee doth when

hee propoundeth unto his subiects the rules both of beleeuing, and liuing by the word and ministry of the same, adding thereunto the work of the Spirit, writing his Lawes upon their hearts, *Ia.4.12. Ie.3.1.23.2 Co.3.17,18.*

3 The donation of gifts, enabling men to the Kingdome of God, *Ephes.4.8. Phil.1.29.*

4 The execution of *Injustice*, and so he doth *Injustice*,

1 Amongst his owne subiects, and so he doth them *Injustice*,

1 In iustifying them from their sinnes, in acquitting them, and pronouncing the absoluē from all the sentences of Gods *Injustice* giuen out agiinst them.

2 By distributing rewards amongst them, both in spirituall and temporall things.

3 By keeping the in their bonds & preseruēing them in the feare of God and a iust course of life.

2 Against his enemies, whom he either restraines, or subdues :

hee

hee restraines them, by setting them their bounds, which they may not passe ; by infatuating their counsels, & by being a wall of brasie about his own. He subdues them either by conuerting them, & so making them come in, & do him houage, or else by confounding them, which he begins partly by outward iudgements, partly by induration, as deliuering them up to a reprobare sense, and accomplishing it in their miserable ends, casting them into utter darkenesse.

This administratio of his Kingdome he executes partly in this life, and partly in the world to come : the one in his Kingdome of grace, the other of glory ; what is begun here, is fully made compleate in that other world.

The *Vses* of the *Regall office of Christ* follow.

And those are partly for *Instruction*, partly for *Consolation*.

First, for Instruction, and we should learne,

I To ascribe all glory, and dominion to him for ever, wee should so admire the greatnesse and Maiestie of our King, and our hearts should bee most affectiately moued to his continuall praise: Let the people praise thee (O God) yea, let all the people praise thee: O sing praises, to our God, sing praises sing praises with understanding, *Psalm. 47.*

*Reuel. 1.5.*

*Reuel. 5.12,13,14.* Saying with a lond noise, Worthy is the Lambe that was killed, to receive power, & riches, and wisdom, and strength, and honour, and glory, and praise.

And all the creatures, which are in heauen, and on the earth, and under the earth, and in the Sea, and all that are in them heard I saying: Praise and honour, and glory, and power be unto him, that sitteth upon the Throne, and unto the Lambe for evermore, &c.

And

And to this end wee shoulde  
learne,

1 To pray that God woulde  
giue us the spirit of wisdome &  
reuelation, that the eyes of ouer  
understanding may be enlightened  
to discerne the working of  
his mighty power, which hee  
wrought in *Christ*; when he ray-  
sed him from the dead, and set  
him at his owne right hand in  
heauenly places farre aboue all  
*Principalites, & Powers*, and every  
name that is named, not onely in  
this world, but also in that which  
is to come & hath put all things  
under his feete, and made him  
head ouer all things belonging  
to the *Churcb*, *Ephes. 1. 27.* to  
the end.

And withall we shoulde stirre  
up our selues,

3 To pray daily that his King-  
dome may come, that the people  
that yet are in darknesse may be  
conuerted, and that his glory  
may shine more and more in  
those

those, that haue submitted them-selves to his Scepter: and to this end, that the ordinances of his Kingdome, especially the preaching of the Gospell, may runne with power, & mightily conquer and enlarge the bounds of his Kingdome; and that all oppositē Kingdomes may be subdued, as is that of *Antichrist*, especially that his Kingdome of glory may bee hastened upon us.

And for our owne parts wee should every one be ready.

4. To send our Lamb to the Ruler of the earth, *Esa. 16.1.* to tender our homage, and offer our service, & testifie our allegiance with all humility, and thankfulness unto this King of Kings, the Lord our mighty Redeemer, and thorowout the cours of our lives.

5. To bow at the name of *Jesus*, and to feare him, that is a great King aboue all gods, and hath a name aboue all names, to confess his soueraignty, & submitt to his gouern-

gouernment, and to tremble before him, and to thinke of him with all reverence, *Phi. 2.9.10,*

*11. Psalme 2.10,11.*

6 And to come willingly at all the times of the publike assembly of his armies in holy beauty, we shoulde all flock to the colours of the King, and never giue ouer the care of assembling our selues in the Courts of our God, but with all gladnesse goe up to the house of the Lord, the Courts of the King, the place of his holy presence, where hee sits in his *throne* amongst us, *Psal. 110.3.*

7 To seeke to *Christ* in all our necessities, seeing he is so exalted, that now he is able to helpe us in all times of need, according to the riches of his glory.

8 To be tender and zealous for the glory and honour of *Christ*: shall not our hearts rise at the dishonour of our King?

9 To obserue whatsoeuer he commands, in nothing refusing him,  
that

Of the Regall office of Christ.

that speaketh from Heauen,  
Matth. 28.20. Teaching them to  
obserue all things, whatsoeuer I  
have commanded you, &c.

Heb. 12. 25. See that yee de-  
spise not him that speaketh; for if  
they escaped not, which refused  
him that spake on earth; much  
more shall wee not escape, if wee  
turne away from him that speaketh  
from Heaven, &c.

10 To seeke those things that  
are aboue, where he sitteth at  
the right hand of God, and to  
have our conuersation in heauen,  
since his subiects of his king-  
dome wee are Freemen of the  
new Ierusalem the Metropolis of  
his kingdom.

Phil. 3.10. But our conuersati-  
on is in Heauen, from whence also  
wee looke for the Saviour, even the  
Lord Jesus Christ.

Col. 3.1. If yee then be risen with  
Christ, seeke those things which  
are above, where Christ sitteth at  
the right hand of God, &c.

11 To dwell securly, as acknowledging we haue secure protection in his seruice, and not to be afraid of any feare, *Ier. 23.5, 6.* Behold, the daies come, saith the Lord, that I will raise unto David a righteous branch, and a King shall raigne and prosper, and shall execute Judgement and Iustice in the earth:

In his daies Iuda shal be saved, & Israel shal dwel safely, & this is the name whereby they shal call him; *The Lord our rightewesse &c.*

12 To carry our selues as the seruants of the King. His subiects shoulde differ in their maners from all other Nations; and his seruants shoulde order them-selues so as may become his honor. And thus we shoulde alwaies resist to our power the kingdom of darknesse, and set our selues to ouercom the World, and as conquerors to deny our selues in affection to the profits, and pleasures, &c. of the World: and liue

live out of the feare of the disgrace of the world, knowing it is honour enough to bee such a Kings servant; & out of feare euen of death it selfe, as knowing our deliueraunce by the uictory which our Sauiour had ouer Death; and the assurance that hee will come againe, and make our vile bodies like to his glorious body.

And as this may teach men in generall, so there bee diuers things to be urged from hence upon particular persons, as,

First, Kings, Judges, & Rulers of the people should take notice of this, and do their homage, and bring their Presents to this King of all Kings, *Psa. 68.29.* & seeing they are but his *Viceroyes*, they should be learned in the Lawes of his Kingdom, & get wisdome to carry themselues so, as may become those that represent his person, not daring to oppose the gouernment of *CHRIST*, or to set themselues to oppresse his

Sub-

Subjects. Psalme. 2.10, 11.

Secondly, Ministers should especially stir up themselues to minde this great worke of separating men from the World, to the Kingdome of Christ.

Thirdly, priuate Christians must take heed of iudging one another: for all *judgement* is committed to the Son, and he is the onely supreme *Judge* and Law-giuer; and therefore the *Apostle James* inferres, we ought not to iudge our Brethren.

Fourthly, such as haue parted with their friends by death, must not sorrow for them that are gone, as *men* without hope, seeing the Kingdome of God is come upon them, and they are with the *Lord*, and their dead bodies shall *Christ* bring with him in his comming: therefore they should not shame the governement of *Christ* by the ignorance hereof, but comfort themselves with these things, 1 *Thes.*

Secondly, this may serue for wonderfull consolation to the godly, and that two waies:

1. The children of Zion may rejoyce in their King, *Psal. 149. 2.*  
*Let Israel rejoyce in him that made him, and let the children of Zion rejoyce in their King.* If they consider their wonderfull happinesse in being subiect to such a King, as

1. Was chosen & appointed by God himselfe immediately, *Psal. 2. 6, 7, 8.* *Euen I have set my King upon Zion, mine holy Mountain.*

2. Was qualified with gifts aboue all his fellowes, euen aboue all the men on Earth, or Angels in Heauen, *Psal. 45. 2.*

3. Is independant : his subiects are not charged with supporting or defending him, but he defends and maintaines them, *Isaias 9. 7.*

4. Is alwaies present with his subiects, *Matth. 28. 20.* *And lo, I am with you alway, untill the end of the world, Amen.*

5 Is head of all Principalities  
and powers, and hath all honour  
and power giuen him in Heauen  
and Earth, and rules ouer all na-  
tions, people, and languages,  
*Colos. 1.9. Dan. 7.12,14.27.*

6 Cannot die, but liues for euer.

2 They ought exceedingly to  
rejoyce, if they consider the pri-  
uiledges they haue in being sub-  
iects in the Kingdome of Christ:  
for thereby

1 They haue the fauor and pre-  
sence of God with them ; his  
couenant of peace, & his sanctua-  
ry with them, *Ezech. 37.26,27.*

2 They haue great dignity :  
they are made Kings themselues,  
a royll Nation ; they are *Prin-  
cesses* of the people, euen all the  
people of the God of Abraham,  
*Reuel. 1.6. 1.Pet. 2.9.*

3 They haue royll entertain-  
ment, and are daily feasted of  
their King, with daily banquets  
in the Word and Sacraments,  
*Christ Supping with them, Re-  
uel. 3.*

*Reuel. 3. yea giuing his own body for meat, and his owne blood for drinke, Isa. 25. 6.*

4 They dwell safely, and finde shelter and succour in all distresses, Isa 25. 4. *Ezek. 34. 25. Michael the great Prince standeth for the children of the people, Dan. 12. 1.*

5 Their King is exalted to the supremest honour, and therefore is able to prefer them wonderfully; & promised before he was exalted, that hee would prouide them a place, *John 14. 2.*

## C H A P. XXIII.

*Of the Church.*

*Ephes. 1. 12.*

*And hath made all things subject under his feet, and hath appoin-  
ted him ouer all things, to be the  
head to the Church, &c.*

**H**itherto of the meanes of grace : the subiect of grace fol-

followes, and that is the *Church*.

The *Church* is the whole multitude of men, elected to eternall life by God in *Christ*.

Concerning the *Church*, there are these *Principles*:

First, that it is a company of men separate from the world, gathered by the voice of *Christ*: the Scripture still makes a difference betweene the world, and the *Church*; and the word signifieth such, as are gathered together by the voice of Gods Cryers, *Ioh. 17.9.* *I pray for them, I pray not for the world, but for them which thou hast giuen me: for they are thine.*

*Verse 14. I have giuen them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.*

Secondly, that she is one. *Ephes. 4.4.* *There is one body, and one spirit, even as you are called in one hope of your salvation.*

*Cantic. 6.3. But my Done is alone,*

lone, and my undefiled, she is she only daughter of her mother, and she is deare to her that bare her, &c.

Gal. 3. 28. There is neither Jew, nor Grecian, there is neither bond nor free, there is neither male nor female, for ye are all one in Iesu Christ.

And the Church is one, as in many other respects, so because all the godly are mystically united in one body, Rom. 12. 5. So we being many, are one body in Christ, and everyone one anothers members.

Ephes. 4. 15, 16. But let us follow the truth in lone, and in all things grow up into him which is the head, that is, Christ:

By whom all the body being coupled, and knit together by every synt for the furniture thererof (according to the effectuall power which is in the measure of every part) receiveth increase of the body into the edifying of it selfe in lone.

Thirdly.

Thirdly, that shee is knit unto Christ her Head by an indissoluble union, Colos. 1. 18. And he is the Head of the body of the Church, bee is the beginning, and the first borne of the dead, that in all things bee might have the preeminence:

Colos. 2. 19. And holdeth not the head, wherof all the body fur-nished and knit together by jointes and bands, increaseth with the in-creasing of God.

Cor. 12. 27. Now yee are the body of Christ, and members for your part.

Ephes. 1. 22, 23, And hath made all things subject under his feete, & hath appointed him ouer all things to be the head to the Church,

which is his body, even the full-nesse of him that filleth all in all things. So as shee is truly bone of his bone and flesh of his flesh, Ephes. 5.. 30. For wee are mem-bers of his body, of his flesh, and of his bones.

One with Christ, not in nature, as the Trinity is one, nor in person, as the two natures in Christ, but in spirit, Iohn.4. 13. Hereby know we that we dwell in him, and he in us, because he hath giuen us of his spirit. For the spirit of the Sonne dwelleth in us.

Fourthly, that shee is holy, Ephes. 5. 27. That bee might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holie and without blame, &c.

I Pet. 2. 9. But yee are a chosen generation, a roiall Priesthood, an holy Nation, a peculiar people, that yee should shew forth the vertues of him that hath called yon out of darknesse into his maruellous light, &c.

Dan. 7. 18. And they shall take the kingdom of the Saints of the most high, and possess the Kingdom for ever, even for ever and ever.

And so she is holy,

i. By separation from the world,

world, in that the godly are consecrated to holy uses : they are holy by calling.

2 By inchoation of true holiness in nature and practise, *Tit.*

*3.5. Not by the workes of rigbeteousnesse which wee had done, but according to his mercy bee sanctis by the washing of the new-birth, and the renewing of the holy Ghost.*

3 By imputation of Christ's holiness, being washed in his bloud, *Heb. 10.10. By the which will wee are sanctified, even by the offering of the body of Iesvs Christ once made.*

4 By consummation of all holiness in the other world.

Fifthly, shee is *Catholicke*: that is one of the Articles of the Creed: the Church is *Catholick* in three respects.

1 In respect of time, all the godly being members of this one body, though they liue in all the severall ages since the beginning of the world.

2 In respect of place, because all the iust, both in heauen and earth, are all of this one body, *Ephes. 1.10. That in the dispensation of the fullnesse of the times, he might gather togesber in one all things, both which are in heauen, and which are in earth, even in Christ.* And so from all parts of the world is the Church gathered, all the particular Churches in the world are but members of this Church universall.

3 In respect of persons, because it is gathered especially since Christ, out of all Nations, there being no difference put in respect of mens outward condition, *Reuel. 5.9, 10. And they sang a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou hast killed, and hast redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation,*

*And hast made us unto our  
God*

God Kings and Priests, and we shall  
reigne on earth.

Galat. 3. 28. There is neither  
Jew nor Greek, there is neither  
bond nor free; there is neither  
male nor female: for ye are all one  
in Christ Iesus.

Sixtly, that shee is militare,  
that is, she is in this life exposed  
to crosses and afflictions, and  
tentations, and oppositions, 2  
Tim. 4. 7, 8. *I have fought a good  
fight, and have finished my course,  
I have kept the Faith.*

For hence-forth is laid up for me  
the crowne of righteousnesse, which  
the Lord, the righteous Judge shall  
give me at that day, and not to me  
only; but unto all them also which  
lone his appearing.

Luke 9. 24. *For whosoever will  
save his life, shall lose it; and who-  
soever shall lose his life for my sake,  
the same shall save it.*

Acts 14. 22. Confirming the  
Disciples heart, and exhorting  
them to continue in the faith, af-

firming that wee must through  
many afflictions enter into the  
kingdome of God, &c. & then

Reu. 1.9. I John, even your brother  
and companion in tribulation, and  
in the kingdom and patience  
of Jesus Christ, was in the Isle  
called Patmos, for the word of  
God, and for the witnessing of Jesus  
Christ. & of his bonds & followers of  
Reuel. 13.11. But they overcome  
him by the blood of the Lamb,  
and by the word of their testimony,  
and they loved not their lives unto  
the death, &c.

Ephes. 6.12. For we warfile  
not against flesh and blood, but  
against Principalities, against pow-  
ers, and against the worldly govern-  
ments, the Princes of the darkness  
of this world, &c.

Now the Lord would haue  
his Church so exposed to crof-  
fes, both for his own sake & for  
hers, and for his enemies sake;  
1. For his owne sake, that he  
might shew his hatred of sinne,  
even

euen in his owne, and the glory also of his power and mercy in their deliuerance, as well as his iustice in their afflictions. 2 For their sakes, that beeing in the warfare humbled and tamed for their sinnes, they might not perish with the world, 3 Corin. 11. 31, 32. and may bee heerein like to Christ, Rom. 8. 29. 3. For their enemies sake, that they may know, that they shall never be spared, if God spare not his owne children, 1 Pet 4. 17. For the time is come, that judgement must beginne at the house of God: if it first beginne at us, what shall the end be of them, which obey not the Gospell of God?

Seuenthly, that shee is invincible, Matlb. 16. 18. And I say also unto thee, that thou art Peter, and upon this rocke I will build my Church, and the gates of hell shall not overcome it.

Rom. 8. 37. Nevertheless, in all these things we are more then

death

conquerours through him that liveth with us.

38 For I am persuaded, that neither depth, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of GOD, which is in Christ Jesus our Lord.

I Pet. 5.10. And the God of all grace, which hath called us unto his eternall glory by Christ Jesus, after that yee have suffered a lissle, make you perfect, confirme, strengthen, and establish you, &c.

The uses of these principles may be either

for  $\left\{ \begin{array}{l} 1 \text{ Instruction.} \\ 2 \text{ Consolation.} \end{array} \right.$

1 For instruction, and so the sound consideration hereof may serve,

First, to stirre us up to pray, that God would open our eyes to

to see the glory of his power  
and grace in the calling of his  
Church out of the world; & the  
most happy supremacy of Christ  
over the Church, and our owne  
felicity, if wee bee members of  
the Church, *Ephes. 1.17, &c.*

Secondly, to inflame in us the  
care to make our calling and ele-  
ction sure, that so wee may be  
infallibly assured that wee are  
members of the true Church. If  
any aske for some plaine signe,  
by which briefly the heart of  
man may establish it selfe in this  
point: I answere, that to bee as-  
sured that we are true members  
of the Church, and body of  
Christ, wee must carefully trye  
our selues by such signes as these.  
For they are members of the  
Church.

1 That are called out of the  
world by the voice of the cryer,  
and separated by the power of  
the Word.

2 That relye upon Christs

*signes of a  
true mem-  
ber of the  
Church.*

merits for righteousnesse and  
saluation.

3 That cleave unto such as  
feare God with unchangeable  
affections, as the onely people of  
the world.

4 That are reformed from  
their old euill conversation, to  
the constant endeauours of a ho-  
ly life.

Thirdly; if we finde our selues  
to be of the *Church*, wee should  
strive for exceeding thankfull-  
nesse to God, that hath called us  
out of darkenesse to this marue-  
lous light; and saved us from the  
common condemnation of the  
world, 1 Pet. 2. 9.

Fourthly, wee should labour  
by holinesse of life to exceed all  
the *Rapists*, or *Pagans* of the  
world, that men might see by  
our piety, that God hath done  
more for us then for any such as  
they. Our workes should speake  
for us that wee are of the true  
*Church*; and not by our sinfull  
lives

lives dishonour God as our Father, or the Church as our Mother, *Ephes. 1.4. Ephes. 2.8.* Christ comes into his garden, to see how his plants grow, *Cast. 6.15.*

Fifthly, wee should know no man after the flesh, nor reckon of men by their meanes in the world, but by their relation to Christ, or the Church; *2. Cor. 5.16.*

Sixtly, wee should therefore avoid the society of the wicked, and not forsake the fellowship of the godly; *2. Cor. 6.15. 2. Thess. 3.14. Heb. 10.25.*

Seventhly, wee should therefore carry our selues one towards another, as fellow seruants in the same family, and fellow Citizens in the same City, with all meeknesse, patience, unity, and loue, *Ephes. 4.2, 20.* willingly imploying our gifts for the good of the Church *Rom. 12.6, 7, 8.3.*

Eightly, seeing wee are in a continual warfare, wee should stand upon our guard, quitting

vs like men, and be strong putting on all the armour of God,  
*Ephes. 6.10.*

Ninthly, wee should for euer  
learne to thinke and speake reu-  
erently of the Church of God,  
seing it is the *house of God, the*  
*family of Christ, the ground and*  
*piller of the truth,* and that Gods  
people are Gods *hidden ones,*  
*Ephes. 3. 15. 1 Tim. 3. 15. Psal.*  
*83. 3.* And in particular, both  
Ministers and Magistrates, that  
are deputed to the gouernment  
of the *Church under CHRIST,*  
should bee carefull to doe their  
duties with all care. Ministers  
are charged in these Scriptures,  
*John 21.15,16. 1 Pet. 5.2. 1 Cor.*  
*12.28. 1 Tim. 3.15.*

And Magistrates must remem-  
ber that God hath given them  
to bee nursing-fathers to the  
Church, *Eze. 60. 10,11. 2 Chro.*  
*34.23. and 35. 3,8cc.*

Here is also matter of singu-  
lar *consolation* for all the true  
mem-

members of the true Church, if they consider

First, the loue of Christ toward them : He affecting them, as a Spouse or wife, <sup>2</sup> Cor. 11.2.  
*Reuel. 19.7.*

Secondly, the fellowship they haue with Christ, <sup>1</sup> Cor. 1.9.

Thirdly, the care of Christ for their *sancification*, Eph. 5.25, 26.

Fourthly, the royll furniture with the which from Christ they are clad, being not destitute of any heavenly gifts, <sup>1</sup> Cor. 1.7.

Fifthly, their safety in all their warfare, and their conquest and deliuernace out of all their troubles, and their assurance of full happiness in the end.

And all this should comfort the more ;

1. If we remember what we were, and are in our selues. The Church is blacke, *Can. 1.4.* And the daughter of Pharoab, *Psal. 45.* and Christ found her out first in her bloud, *Ezech. 16.6.*

<sup>2</sup> If

2 If we consider, that here is no accepting of persons: but the Eunuches, and the strangers may be admitted into the Church, as well as the children of the Kingdome, *Isaiah 56.3.*

## C H A P. XXIV.

*Of Iustification.*

**H**itherto of the subiect of grace, viz. the Church: the degrees of grace in this life are two.

First, *Iustification.*

Secondly, *Sanctification.*

Concerning *Iustification*, there are these Principles:

First that all men haue sinned, and the whole world is guiltie before God, naturally, and in themselves, *Romanes 3.19.23.*

Now we know, that whatsoeuer the Law saith, it saith so item which are under the Law; that every mouth may be stopped, and

all

all the World bee culpable before God.

For there is no difference : for all haue sinned, and are depryued of the glory of God.

Gal. 3.23. But the Scripture hath concluded all under sinne, that the promise by the Faith of Iesas Christ shold bee given to them that beleene.

Secondly, that by mens owne workes, no flesh can be iustified, Romane 3.10. Therefore by the workes of the Law, shall no flesh bee iustified in his sight : for by the Law commeth the knowledge of sinne.

Titus 3.5. Not by the workes of Righteoussesse which wee had don, but according to his mercy he saued us by the washing of the new birth, and the renewing of the holy Ghost.

Galat.3.11. And that no man is iustified by the Law in the sight of God, it is euident : for the iust shall live by Faith.

Phil.

*Phil. 3.9. And might be found  
in him; that is, not having mine  
owne righteousnesse, which is of the  
Law, but that which is through  
the faith of Christ, even the righ-  
teousnesse, which is of God through  
faith.*

Justified, I say, before God:  
for by works we may be iustifi-  
ed before men, of which *Iustifi-  
cation* the Apostle *James* speakes  
in his Second Chapter.

Thirdly, that the righteous-  
nesse, which maketh us iust, is  
in *Iesus Christ*, being made ours  
by imputation.

*2 Cor. 5. 21. For hee hath  
made him to be sinne for us, which  
knew no sinne, that wee should be  
made the righteousnesse of G O D  
in him.*

*I Cor. 1. 30. But yee are of  
him in Christ *Iesus*, who of God  
is made unto us *Wisdom*, and  
*Righteousnesse*, and *sanctification*,  
and *Redempcion*.*

*Rom. 5. 18, 19. Likewise when*

as by the offence of one, the fault came on all men to condencmation : so by the iustifying of one, the benefit abounded toward all men to the iustifying of life.

for as by one mans disobedience many were made sinners : so by the obedience of One, shall many also be made righteous.

Philippi. 3.9. And might bee found in him, that is, not haning mine owne righteousness, which is of the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

Ierem. 23.6. In his daies Iuda shall bee saved, and Israel shall dwell safely : and this is the name whereby they shall call him, The Lord our righteousness.

Rom. 4.7. Blessed are they whose iniquities are forgivien, and whose sinnes are covered, &c.

¶ 4 That this righteousness is made ours onely by Faith ; and so we are iustified onely by Faith ;

Faith, as it apprehends, and layes hold upon, and relies on the Righteousnesse of Christ, Rom. 3. 28. Therefore wee conclude, that a man is iustified by Faith, without the workes of the Law.

Galat. 2. 16. Know, that a man is not iustified by the Workes of the Law, but by the Faith of Iesus Christ, even wee, I say, have believed in Iesus Christ that we might bee iustified by the Faith of Christ, and not by the Workes of the Law; because that by the workes of the Law, no flesh shall be iustified.

Rom. 1. 16, 17. For I am not ashamed of the Gospell of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile:

For by it, the righteousness of God is revealed from Faith to Faith, as it is written, The just shall live by Faith.

Heb.

Hebreues 11.6. But without  
Faith, it is unpoſſible to please  
God.

5 That this Faith is the gift  
of God, John 6.29. Ieſus an-  
ſwered and ſaid unto them; This  
is the worke of God, that yee beleue  
in him whom he hath ſent.

Phil.1.29. For unto you it is  
givēn for Chriſt, that not only yee  
ſhould beleue in him, but also ſuf-  
fer for his ſake.

Ephes. 2.8. For by grace are  
yee ſaued through Faith, and that  
not of your ſelves: it is the gift of  
God.

Hebreues 12.2. Looking unto  
Ieſus the anchor and finisher of  
our Faith.

Sixthly, that all men haue not  
Faith, Iſai, 53.1. Who will beleue  
our report? and to whom is the arme  
of the Lord reuealed?

2 These. 3.2. For all men haue  
not Faith.

And therefore this Faith is  
called the Faith of Gods Eleſt

Titus

*Titus 1.1. Paul a Servant of GOD, and an Apostle of Jesus Christ, according to the Faith of Gods Elect.*

7

*Seuenthly, that there is but one kind of Faith, by which all the Elect of God are iustified, Ephesi. 4.5. There is one Lord, one Faith, one Baptisme, &c.*

*Eightly, that being iustified by Faith, wee haue peace with God, and forgiuenesse of all our sinnes, Romanes 3.25. whom God hath set forth to bee a reconciliacion through faith in his bloud, to declare his righteousness by the forgiuenesse of sinnes, that are passed through the patience of God, &c.*

*Romi 5.1. Then being iustified by faith, wee haue peace toward God, through our Lord Jesus Christ.*

The consideration of these Principles should worke in us :

First, a speciall care of divers duties ; as,

1 The

i The detestation of that Doctrine, that teacheth men to rest upon the Merits of their owne workes contrary to these exprefſe Scriptures, *Romanes 3. 10.* Therefore by the workes of the Law ſhall no flesh bee iuſtified in his sight : for by the Law commeth the knowledge of ſinne.

*Galat. 3.10.* For as many as are of the workes of the Law, are under the curse : For it is written, Cursed is every man, that continueth not in all things, which are written in the Booke of the Law to doe them.

*Epcel. 2.8,9.* For by grace are yee ſaved through faith, and that not of your ſelues, it is the gift of God :

*Not of workes,* leaſt any man ſhould boast himſelfe.

*Titus 3.5.* Not by the workes of righteouſnesſe which wee had done, but according to his mercy be ſaved vs.

All which we should carry in our mindes.

2 The inflammation of the loue of Christ in us, and the admiration of the riches of Gods grace, *Romanes 5.6, 7, 8.* For Christ, when wee were yet of no strenght, at his time dyed for the ungodly.

Doubtlesse, one will scarce dye for a righteous man: but yet for a good man it may bee, that one dare dye.

But God setteth out his loue toward us, seeing that while wee were yet sinners, Christ dyed for us.

3 An especiall care aboue all things to beleue, accounting all things but dung in comparison of the knowledge of CHRIST. Without this Faith it is impossible to please GOD, *Heb. 11. 6.* Wee should never rest, till wee could say, It is the LOR D our rightewesnesse, *Ieremie 23. 6.* We are undone, if we

we haue not such a Faith as will  
instifie us.

**Question.** Tell us distinctly,  
what we must doe about beleev-  
ing, which being done, we may  
be sure we are iustified.

**Solution.** First thou must be-  
leue, that *Iesus of Nazareth*  
is the promised *Messias*, and  
the very Sonne of God, *Mat-*  
*thew. 16.16.*

*1 John 4.15.* *whosoever con-*  
*fesseth, that Iesus is the Sonne of*  
*God, in him dwelleth God, and he*  
*is in God.*

Secondly, thou must rest upon  
the *Paffion* and obedience of *Ie-*  
*sus Christ*, as the onely sufficient  
meanes of thy happinesse, receiv-  
ing the promises, that declare  
thy liberty so to doe, *Rom. 4.23,*  
*24. Rom. 3.17.*

Thirdly, thou must in thy  
Prayers present *Christ* to God,  
and make it known as a Coue-  
nante of thy heart, that thou dost  
reliе upon him only; and so give  
glory

glory to God, against the feare  
of the Law, Sinne, Death, and  
Hell.

Fourthly, thou must resolute  
to rest in this course, and never  
to depart from thy confidence  
herein: Thus the *Iust* must live  
by their faith.

Thus of the third Use.

Fourthly, wee should be stir-  
red up to shew forth daily the  
use, power, and truth of our iustifi-  
cation by the effects of it; which  
wee should strive to stirre up in  
us, as namely, we should shew  
that we are iustified:

1 By confirming our consci-  
ences in peace and tranquili-  
tie.

2 By going boldly to God,  
and the throne of his grace; as  
knowing in how much grace we  
stand with God.

3 By comforting our selmes  
in the hope of glory, as know-  
ing that wee are heires of the  
World.

4 By

4 By glorying in tribulation,  
beeing neuer ashamed of our  
faith and hope, *Romanes. 5.1,2,*  
*3,4 5 &c.*

5 The doctrine of our free  
Iustification should teach us to  
carry our selues with all com-  
passion and meekenesse toward  
other men, that yet live in their  
sinnes:for wee were such as they  
once, till the grace of God ap-  
peared without any desert of  
ours.

6 Wee should bee carefull of  
good works,to free the glorious  
doctrine of liberty from the as-  
persion of euill men, and to shew  
our thankefulnesse to God, and  
the truth of our faith *Rom.3.21.*

*James 2. the latter part of the*  
*Chapter, Titus 3.7,8.*

7 This should make us for  
ever judge of mens worth by  
their faith, and to say, Oh, he, or  
she is blessed that beleemeed; and  
to account highly of poore *Chris-*  
*tians, that are rich in faith.*

*James 2.5.*

8 For

8 For ever while wee live,  
wee should glory, not in our  
selues, but in the Lord, acknow-  
ledging whatsoever we are, by  
the grace of God, I Cor. 1. 31.

That according as it is written,  
*Habacuc neijearb, let him rejoyce*  
in the Lord. nō soom bns noifso  
ii Rom. 3. 27. Where is then the  
rejoycing? It is excluded: by what  
Law of Workes: Nay but by the  
Law of Faith, &c.

Secondly, this Doctrine should  
worke in us much consolation, e-  
uen life from the dead: Justifica-  
tion is called Justification of life,  
Rom. 5. 18. It should quicken us  
above many other Doctrines,  
and the rather if wee consider:

1. That in Christ there is a  
daily propitiation for all our sins,  
Rom. 3. 25. I John 2. 2. He will  
see our filthy Garments taken off  
us, and clothe us with change of  
rayment, Zach. 3. 3. 4.

2. That the very blessing of  
Abraham comes upon us; wee  
are

are heires of the World as well  
as hee, Galat. 3.9. They which  
bee of faish, are blessed with  
faithfull Abraham, Romanes 4.  
11,12.

3 That though this be clog-  
ged with a condition of beleev-  
ing; yet wee are not accepted,  
but may lawfully rest upon  
Christ ; yea wee are coman-  
ded to beleue, 1 John 3.23. This  
is then his commandement, that  
wee beleue in the Name of his  
Sonne Iesus Christ, &c. Yea,  
God doth beseech us to be re-  
conciled, 2 Cor.5.20. Now then  
are wee Embassadors for Christ,  
as though GOD did beseech you  
through us, we pray you in Christ's  
stead, that yee bee reconciled to  
God, &c.

4 That this bleeuing in  
Christ, makes vs accounted as  
righteous as euer Adam was,  
or wee could haue beeene, if we  
had kept the mordall Law, and  
God is as well pleased with us :

our

our faith is accounted for righteousness, and instead of it, Romans 4.5. But to him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousness.

5 That wee may from hence gather also assurance of raigning with GOD in another world, as the Apostle shewes, Romans 5.9, 10, 11. Much more then being now justified by his blood, we shall bee saued from wrath through him.

For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall bee saued by his life.

17. For if by the offence of one, Death raigned through one; much more shall they which receive the abundance of grace, and of the gift of righteousness, raigne in life through one; that is, Jesus Christ.

Romanes

Romances 8. 30. Whom bee  
inſtituted, theno also bee glorified,  
&c.

6 Lastly, that nothing shall  
separate us from this loue of  
God, no accusation ſhall bee re-  
ceaued againſt us, *Romans 8.33,*  
*34,35.*

Thirdly, this may ſerue for  
great reprooſe.

First, for the neglect of faith  
in many; Oh, who hath bewit-  
ched thee, that thou ſhouleſt  
not beleeue, ! why will yee ſtill  
be ſhut up, and liue uader the  
curſe ? *Galatians 3.1.* O foolish  
Galatians, who bath bewitched  
you?

10 As many as are under the  
workeſ of the Law, are under the  
curſe, &c.

33 Before Faith came, wee  
were kept under the Law, and ſtopt  
up, &c.

2 Of the moſt of vs, for lea-  
ning ſtill too much to ourowne  
workeſ; wee can hardly tell,

how, in our either glorying, or grieving, to quit our selues from the infection of pleading merit of Workes.

3 Of many deare Seruants of God for their slothfullnesse, and miserable neglect of the assurance of Faith ; resting still in their weaknesse offaith, and not striuing to be fully perswaded.

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## CHAP. XXV.

### *Of Sanctification.*

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I Thes. 4. 3.

For this is the will of God, even your sanctification.

Hitherto of Justification ;  
Sanctification follows :

Concerning Sanctification,  
there are these Principles :

I. That whom God justifieth,

fiech, he sanctifieth, Rom. 8.30.  
Moreover, whom he predestinated,  
them also hee called, and whom  
hee called, them also hee iustified,  
and whom hee iustified, them hee  
also glorified.

Ezech. 36.26, 27, &c. A new  
heart also will I give you, and a  
new spirit will I put within you,  
and I will take away the stonie  
Heart out of your body, and  
I will give you an Heart of  
flesh,

And I will put my Spirit  
within you, and cause you to walk  
in my Statutes, and yee shall  
keepe my iudgements and doe them,  
Eze.

2 That to bee truely san-  
ctified, is to dye to sinne, and  
to rise againe to newnesse of life,  
Romane 6.1,2,3,4. What shall  
we say then? Shall wee con-  
tinue in sinne, that Grace may  
abound? God forbid: how shall  
wee that are dead to sinne, live yet  
therein?

Know ye not, that all ye which haue beeene baptized into Iesu Christ, haue beeene baptized into his death?

We are buried then with him by baptism into his death, that like as CHRIST was raised up from the dead by the glory of his Father; so wee also shoulde walke in newnesse of life, &c. Or it is to repent and beleue the Gospell, Marke 1.15. The tyme is fulfilled, and the Kingdome of GOD is at hand; repent, and beleue the Gospell.

3 That except wee be borne againe, we cannot enter into the Kingdome of God, Iohn 3. 5. Iesus answered, Verily verily, I say unto thee, except that a man be borne of water and of the spirit, hee cannot enter into the Kingdome of God.

Heb. 12.14. Follow peace with all Men, and holinesse, without the which, no man shall see the Lord.

I John

1 John 1. 7. But if wee walke  
in the light, as hee is in the light,  
wee haue fellowship one with an-  
other, and the bloud of Iesu  
Christ his Sonne cleaseth vs from  
all sinne.

2 Cor. 5. 17. Therefore if any  
man bee in Christ, let him bee a  
new Creature: Old things are  
passed away, behold, all things are  
become new.

Fourthly, that Sanctification  
is Gods gift, and worke in  
Iesus Christ; wee can no more  
conuert our selues, then wee  
can beget our selues at first; we  
can no more create our selues  
new men, then wee can create  
our selues men, Acts. 5. 31.  
Him bath God lifted up with his  
right hand, to be a Prince, and a  
Saviour, to giue Repentance  
to Israel, and forgiuenesse of  
sinnes.

Acts 11. 18. When they  
heard these things, they held  
their peace, and glorified God,

Q 4 saying

saying Then hath God also to the Gentiles granted repentance unto life.

2 Timothy 2.25. Instructing them with meekenesse that are contrary minded ; promising if God at any time will give them repentance, that they may know the truth.

1 Corinth.1.30. But ye are of him in Christ Jesus, who of God is made unto us wisdom and righteousness, and Sanctification and Redemption.

Ezech.37.28. Thus the Heathen shall know, that I the Lord doe sanctifie Israel, when my Sanctuary shall bee amongst them for euermore.

Titus 3.5. Not by the workes of righteousnesse which wee had done, but according to his mercy bee saued us, by the washing of the new birth, and the renewing of the Holy Ghost.

Fifthly, that our Sanctification is unperfect, while wee live in

in this World, 1. John 1. 8. If wee say that wee have no sinne, we deceiue our selves, and the truth is not in us.

Prou 24. 16. For a iust man falleth seuen times and riseth againe : but the wicked fall into mischiefe.

Esay 64.6. But wee haue all beeene as an uncleane thing, and all our righteousnesse is as filthy clothe ; and wee doe all fade like a leafe, and our iniquities like the winde haue taken us away.

The uses may be, for

Information :

Instruction :

Humiliation : and

Consolation.

For the first : wee may hence take notice of the wisdome of God in curing the Posterity of Adam. Wee received a double Disease from Adam : the one was guilt of eternall death : the other was corruption

of nature. By *Justification* the first was abolished, and by *Sanctification* the other is healed by degrees.

For the second we may heere  
learne many things :

The first is, carefully to study  
our owne sanctification, and  
compell upon our selues a more  
constant endeauour of sound re-  
formation. To this end I pro-  
ound two things :

1 Certaine *Motives* which  
wee should haue continually in  
our mindes to stirre us up to the  
care of holinesse, and to get true  
grace.

2 Certaine Rules which may  
exceedingly further us about our  
*Sanctification*.

The *Motives* are these amongst  
many :

1 The Commandement of  
GOD, 1. Thessal. 4.3 This is  
the will of God, even your *San-  
ctification*.

1 Ephes, 3.10. For we are his.  
worke-

*Motives to  
holiness.*

workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walke in them.

2 The Conscience of our debt, which wee owe herein, Rom.8.

I 2. Therefore Brethren, wee are Debtors, not to the flesh to lise after the flesh: being redeemed by Christ.

Titus 2. 14. Who gave himselfe for us, that bee might redeeme us from all iniquitie, and purge us to bee a peculiar people to himselfe, zealous of good workes.

3 The consideration of our owne dignitie: we are the children of God, the Temples of the Holy Ghost, Kings and Priests unto God; Gods owne peculiar people and inheritance.

4 The rich promises that belong to godlinesse, 1 Timothy 4. 8. For bodily exercise profiteth little: but godlinesse is profitable unto all things, which hath the promise of the life

pre-

present, and of that that is to come.

5 The assuring heereby of our Calling, and Election, 2 Peter 1. 10. Wherefore Brethren, gine rather diligence to make your Calling and Election sure: for if you doe these things, ye shall never fall.

6 The excellency of good Workes: they are Sacrifices sea-soned with the Salt of Faith, kindled with the fire of the ho-ly Ghost, offered by the merit of CHRIST, and accepted of God, 1 Pet 2. 5. And yee bee made a holy Priest-hood, to offer up Spirituall Sacrifices acceptable to God by JESVS CHRIST.

7 The silencing of the Ig-norant from speaking Euill, 1. Peter 2. 15. For so is the will of God, that by well-doing yee may put to silence the ignorance of the foolish.

8. Because else,

The

1 The name of God will bee  
blasphemed, Rom. 2.24. For the  
name of God is blasphemed among  
the Gentiles through you.

2 Sam. 12. 14. Howbeit be-  
cause by this deed thou hast cau-  
sed the enemies of the L O R D  
to blaspheme, the Child that is  
borne unto thee shall surely dye,  
&c.

3 The Spirit of God will be  
grieved, and the workes of the  
Spirit deaded, Ephes.4.30. And  
grieve not the holy Spirit of God,  
by whome yee are sealed unto the  
day of redemption.

3 The iudgment of God will  
be prouoked, Psal.89. 31,32.

The rules we had neede to be  
put in minde of, that concerne  
Sanctification, either shew us  
what to take heed of, or what  
to doe.

that wee bee not deceiued in  
this great worke of true grace  
wee must take heed;

First, of wretchednesse and se-  
curity;

Rules a-  
bout our  
Sanctifica-  
tion.

curity, whereby a man liues so, as he is insensible and carelesse of reformation altogether. Awake thou that sleepest, *Ephes. 5. 14.*

Secondly, of the daily baits, and methods of sinne : bee not insnared with the pleasures of sinne, which are but for a season, but circumcise betimes the fore-skinnes of your hearts, *Ierem. 4.4.*

Thirdly, of procrastination, and delaying of time in the businesse of reformation. For thy life is uncertaine, *Matthew 25. 13.* and euery day addes to the heape of Sinne, and wrath, *Romanes 2.5.* Sinne not against thy purposes of amendment, least thou grow more hardned.

Fourthly, of hypocrisy, and fained holiness, *Esa 58. 2. Iam. 4.8.*

Fifthly of the perswasion of the merit of your owne workes, *Roms. 20. 3.* For they being ignorant of the rightconscience of God, and

and going about to stablish their owne righteousness, have not submitted themselves to the righteousness of God, &c.

Sixtly, of temporary righteousness, *Hab. 6. 4.* Ephraim, what shall I doe unto thee? O India, how shall I intreat thee? for your goodness is as a morning cloud, and as a morning dew it goeth away. Or being weary of well-doing *Galatians 6. 9.* Let us not therefore bee weary of well-doing: for in due season wee shall reap; if wee faint not, &c.

Seuenathly, of the precepts of men, *Matth. 15. 9.* In vaine they worship mee, teaching for doctrine mens precepts.

*Ezech. 20. 18.* But I said unto their Children in the wilderness, Walk yee not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their Idols.

Eightly, of looking after the example & fashion of the world,

*Roms.*

*Rom. 13.2. Frame not yourselves like unto this world.*

Ninthly, neglect of Prayer for the particular furtherance of reformation and grace, *Lament. 5. 21.* shall he not give us his holy Spirit if wee aske him, as our Saviour sheweth in the parable?

Tenthly, let the best of us take heed of a strange deceit, and that is, to rest in faire words, and at tentime hearing. How is it, that men, that heare many precious counsels, comforts, and reproofs, goe away without any reformation, and thinke they doe well, if they commend the Sermon? &c. Oh how common is this disease to be awake to heare of the disease, or medicine, and fall asleepe before it be applyed? like those hearers in the Gospell, of whom it is said, *They heard, they marvelled: and they went their waies.*

Thus much of what we should auoid, that the worke of sanctification be not hindred.

On

On the other side there be divers things to bee obstrued by us, as

First wee must looke to the matter to bee done, which hath two considerations in it:

1 That in generall whatsoeuer things are *true, honest, iust, pure, lovely, & of good report*, that haue *virtue and praise* in them, that we should think on these things, and study how to glorie God, and iarich our selues by wel-doing them, *Pbil.4.8. Epb. 5.8, &c.*

2 That we striue to keepe our selues free from, or speedily mortifie such euils as vsually staine the profession of religion after calling. Besides the mortification of grosse euils, which the first repentance puts away; we must watch carefully against other sinnes, such as are lying, rotten communication, deceit, anger, wrath, and all bitterness, and cursed speaking, *Colossians 3.8. Ephesians 4.35.*

Secondly,

Secondly, wee must looke to the end of al our actions, the end I say both of intention, and continuance: For

1 We must propoand the glory of God, as the maine end of all our actions, 1 Corinib.10.31. Whether therefore ye eat or drinke, or whatsoeuer you doe, doe all to the glory of God, Philip.1.11.

2 Wee must so beginne reformation and good workes, as wee bee sure also to endeauour with all constancie to hold out to the end, Luke1.75. All the daies of our life in holinesse and righteousness before him.

Psalme 106.3. Blessed are they that keepe iudgements, and doe righteousness at all times.

Thirdly, wee must looke to the manner of our reformatiōn, that it be done with all sincerity, and so wee doe,

1 If we turne from all sorts of our transgressions, Ezeeb. 18. 30. 31. Therefore I will judge you,

you, O House of Israel, every one according to his wises ; returne therefore, and cause others to turne away from all your transgressions, so iniquity shall not bee your destruction.

Cast away from you all your transgressions, whereby yee haue transgressed, and make you a new heart, and a new spirit : for why will ye die, O house of Israel ?

2 If we labour for a sanctification, that is throughout in all parts, in soule, in body, and in spirit, that is, in our outward man, and in our affections, and in our iudgments, and thoughts.

Fourthly, we must bee exceeding mindefull of the meanes of sanctification, and so wee must especially thinke of,

1 The Word, to subiect our selues to the power of it : for if wee heare our soules shall live, wee are sanctified by the truth, and God will haue his Law magnified, and the Word is able to

so build us up still further, till  
wee come to heauen, Isai.55. 3.  
John 17. 19. Isaiah 42. 21. Acts  
20.32.

2 The Sabbath : for that is  
the signe of our Sanctification. It  
is a signe to affure, that God will  
not faile us in his blessing ; and  
is is a signe that we are indeed a  
holy people, if we be carefull to  
keepe the Sabbath.

It is the market day for our  
soules, and by the right keeping  
of the Sabbath, we shall be the  
better able to serue God all the  
weeke after, Exod. 31. 13, 14.  
*Keefe yee my Sabbathes : for it is a  
signe betweene me and you in your  
generation, that yee may know  
that I the Lord doe sanctifie you.*

*Yee shall therefore keefe the  
Sabbath, for it is holy unto you ;  
he that defileth it, shall dye the  
death : therefore whosoever wor-  
keth therein, the same person shall  
bee euен cut off from among his  
people.*

Isaiah

Isaiah 56.2. *Blessed is the man that doth this, and the sonne of man which layeth hold on it: he that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill.*

Thus of the Vses for Instruction.

Thirdly, these principles may terrifie all men that are unsanctified that haue not true grace, that liue in their sinnes: *Woe unto worlds of men because of sinne!* for thereby they may gather, that there is no cure done to their natures, that they are not at all iustified before God, that they haue no part with Christ, and that all they doe is still impure, *Math. 7. 18. Titus 1.15.* Yea, and that the wages of their sinnes will be death, and that in the state they are in, they cannot bee saued, *Rom. 6.23. John 3.5.* and in the meane tyme, what know they how seone the whirle-winde of the *Lord* may

may fall upon the wicked? *Ier. 23. 19. Behold, the tempest of the Lord, goeth forth in his wrath, and a violent whirle-winde shall fall downe upon the head of the wicked.*

And for all the things they haue done in the flesh, they must come to iudgement, and the rather because they haue not taken warning. *Act. 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man, whom he hath appointed, &c.*

*Object.* But some one may say, What tell ye us of these terrible things? wee haue no reason to thinke of our selues, that wee are unsanctified, how can wee or you tell, who are not sanctified?

*Sol.* It is easie to tell in the negative, who are not sanctified, you may know it of wicked men.

*I. Because they are asleepe,*  
and

and dead in sinne, and haue not any true feeling of the hatefullnesse, of their many sinnes, *Ephe. 2. 1. And you haue bee quickned that were dead in trespasses and sinnes.*

2 Because sinne raignes in them, it hath an unlimited power in them, *Rom 6. 12. Let not sinne raigne therfore in your mortall body, that yee should obey it in the lusts thercof.*

3 Because they sinne by couenant, they hire themselves; their purpose is with their whole hearts to commit and continue in sinne, they obey as seruants, *Rom. 6. 16. Know yee not, that to whome soever ye give your selues, as seruants to obey, his seruants yee are, to whome yee obey, whether it bee of sinne unto death, or of obedience unto righteousnesse.*

4 Because they are silent from prayer, and confession of sinne, *Psalme 32.3,5.*

5 Because they haue no fauour of the things of the Spirit, but altogether fauour fleshlie things, *Rom. 8. 5.* For they that are after the flesh, fauour the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6 Because they neuer had any marriage affections to *Iesus Christ, Rom. 7.4.*

7 Lastly, a wicked man finds in himselfe, not onely an impotency, but an impossiblity to be subiect to the Law of God. Hee resolues, that hee cannot possibly yeeld to the directions of the Word, nor will not : whereas a godly minde loues the Law, desires to obey, endeauours it, subiects himselfe to it, though hee faile many waies.

Fourthly, and lastly, the godly may bee comforted in the obseruation of this worke of the Spirit of grace, that is, in *Iesus Christ*, which killes sinne in them,

them, and hath made them aliue from the dead.

*Objection.* But some weake Christians might say, There is much comfort in this doctrine, of the healing of their natures, save that the imperfection of their *Sanctification* is a continual discomfort.

*Solution.* Christians may and ought to comfort themselves against the imperfection of their *Sanctification* many wayes, and so if they looke

I Upon the Spirit of God in their hearts, and so two things may relieue them ; first, the assistance of the Spirit, which will helpe their infirmities, Rom.8. 26. And then if they consider the very Fountaine of all good actions & every good gift to be the same spirit of God, they must needs conclude, it is some diuine thing which is wrought in them, in as much as it flowes from the holy Ghost ; howsoeuer it bee

*Comfort ag  
ainst infirmities.*

imperfect through the corruption  
of their hearts.

2 Upon *Iesus Christ*; and so  
if they behold,

1 His *intercession*, and that  
likewise hath a double comfort  
in it : for first *Christ* made inter-  
cession for us, when he prayed  
for our *Sanctification*, it should  
much comfort us to remember,  
that our *Sanctificatio* was one of  
the things *Christ* prayed for, *John*  
*17.17*. Secondly, *Christ* in his  
intercession in Heauen, couers all  
the imperfections of the godly,  
and is their *aduocate* before the  
Father, *1 John 2.2.Rom.8.34.*

2 His Death and Resurrection,  
from whence flowes a vertue  
continually, which is of singular  
power, to make our sins still die  
in us, and quicken us to newnes  
of life, *Rom.6.4*. For this cause  
did *Christ* sanctifie himselfe, that  
he might sanctifie his members  
by the influence comes from  
him, as from their head, *John 17.  
17.*

3 Upon

3 Upon the hope of perfect holines: for the time will come, when they shall be without spot or wrinkle, *Ephes. 5. 26.* The merit of their perfect holiness is found in the price payed by *Iesus Christ, Hebr. 10. 14.* It should much solace them, that one day there shall be a perpetuall end of all sinne, and infirmities.

4 If in the meane time they looke upon the good nature of G O D, assuring them by his promises,

1 That they are under Grace, and not under the Law, *Romanes 6.14.*

2 That hee will not deale with us after our sinnes, *Psal. 10.3.*

3 That hee will spare us as a man spareth his sonne, that serueth him, *Mal. 3.17.*

4 That hee will accept of the will and desire for the deed, *2 Corinthians 8.11.*

5 That he is slow to anger, and

R 2 rea-

ready to forgiue, *Psalme 103.8.*  
And mercy pleaseth him, *Micab 7.8.*

6 That hee will passe by our infirmities, and meere frailties, and not take notice of them, *Micab 7.18.*

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## CHAP. XXVII.

### *Of the Resurrection.*

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*John 5.28,29.*

*Marshall not at this: for the  
houre shall come, in the which all  
that are in the graues, shall heare  
his voice,*

*And they shall come forth that  
haue done good, unto the Resur-  
rection of life; but they that haue  
done euill, unto the Resurrection  
of condemnation.*

**H**itherto of the Principles  
that concerne the third e-  
state of man.

The

The fourth estate of man is, the estate of glory ; and in this, we are to consider the three degrees of it :

1 The Resurrection of the body.

2 The last Judgement.

3 The glory of Heaven.

The Principles concerning the Resurrection are these :

First, the bodies of the dead men shall rise out of the dust of the earth, and their owne soules shall enter into them againe, Job 19. 25, 26. For I am sure that my Redeemer liveth, and he shall stand the last on the earth,

And though after my skinne, wormes destroy this body, yet shall I see God in my flesh.

Esay 26. 19. Thy dead men shall live ; even with my body shall they arise : Awake and sing, yee that dwell in the dust : for thy dew is as the dew of the hearbs, and the Earth shall cast out the dead, &c.

John 5. 28. Marnell wot at this, for the houre shall come, in the which all that are in the granes, shall beare his voice.

1 Cor. 15. 16. For if the dead bee not raised, then is Christ not rayfed, &c. in the whole Chapter.

Secondly, that the bodies of all men shall bee raised, John 5. 28. Small and great; the Earth, Sea, Fire, Beasts, Fowles, Ayre, &c. shall deliuer up their dead, Revell. 20. 12, 13. And I saw the dead both great and small, stand before G O D, and the Bookes were opened, and another Booke was opened, which is the booke of Life, and the dead were iudged, of those things which were written in the Bookes, according to their workes.

And the Sea gaue up her dead which were in her, and Death and Hell deliuered up the dead which were in them, and they were iudged every man according

cording to their workes. Iust and Vniust shall rise, *Acts 24. 15.* And haue hope toward G O D, that the resurrection of the dead, which they themselves looke for also, shall bee both of iust, and un-iust. Though the uniuift shall not rise in the same manner, nor by the same power, that is, by the vertue of Christ's Resurrection, *Dan. 12. 2.* And many of them that sleepe in the dust of the earth, shall awake ; some to euerlasting life, and some to shame and perpe-tuall contempt.

*Ques.* It may bee obieected, that Daniel saith, many shall rise, not all.

*Answ.* Hee may speake so, be-cause wee shall not all die ; but those that are aliue at Christ's comming, shall bee changed in stead of death and Resurrection, *1 Thessilo. 4. 15.* For this say wee unto you by the word of the Lord, that wee which live, and are remayning in the comming of

the Lord, shall not present them  
which sleepe, &c. 1 Corinthians  
15.53.

Thirdly, that the same bodies  
which men carry about with  
them in this World, shall rise  
againe, Job 9.26,27. And though  
after my skinne wormes destroy  
this body, yet I shall see God in  
my flesh.

*whom I myselfe shall see, and  
mine eyes shall behold, and none  
other for mee, though my reines are  
consumed within me.*

Psalm. 34. 20. *Hee keepeth all  
his bones, not one of them is bro-  
ken.*

This very corruptible must  
put on incorruption, 1 Corinth.  
15.53. For this corruptible must  
put on incorruption, and this mor-  
tall must put on immortalitie, &c.

The Reasons are, 1. because  
euery man shall receiue in his  
bodie, what hee hath done, ei-  
ther good or euill. 2 Cor.5.10.  
*For we must all appeare before the  
judge-*

Judgement Seat of Christ, that every man may receive the things which are done in his body according to that he hath done, whether good or euill,

2 Because else it were absurd, that any other body should be crowned but that which suffered ; or punished, but that which sinned.

Fourthly, that this Resurrection shall bee at the end of the World, euen the last day of the World, *John 6. 44.* No man can come to mee, except the Father which hath sent mee, draw him : and I will raise him up at the last Day.

And therefore wee must distinguishe betweene particular Resurrection, and the generall or *Uniuersall*. Particular Resurrections haue beeene past in some cases miraculously, as at the time of Christ's death : but the Principle speakes of the uniuersall Resurrection.

The Vses may be for  
*Information.*  
*Instruction.*  
*Consolation.*  
*Terrorr.*

First for information, and so we should strieue to informe our selues in three things:

- 1 The certainty of it, that it shall surely be.
- 2 The maner of it, since it must needs be.

3 The glory of the life in *Christ*, that can effect this.

For the first, we may finde many wayes to affect our hearts with a full assurance, that our dead bodies shall rise againe: many things tend hereunto, some probable, some infallible, some shew it, that it may be, others that it shall bee.

That it is not impossible, other workes in nature shew: as first, the *Phœnix*, a Bird in *Arabie*, of which it is written, that waxing old, with the flickes of

Frank-

Frankincense and Cassia, with which shee filled her Neast, shee makes a fire, and being put in the fire, & burned to ashes, by and by after, the dew of heauen lights upon her, she comes forth aliue.

Secondly, we know that many little Birds, which for the Winter time lie out of the way in deepe marshes, or such like places, yet in spring time come out aliue againe.

Thirdly, wee see that Trees, and Plants in Winter loose all their ornaments, and being dead to see to, yet reuiue againe.

Fourthly, thus doth the seed also which the Husband-man throwes on the ground, *1 Cor. 15. 36. O foole, that which thou somest is not quickned except it dye.*

Fifthly, and lastly, night and day, sleepe and waking, shewes us thus much: the day dyes into the night, and yet reuiues to the World with all his glory.

Yea, in man himselfe there  
are

are grounds of singular probability : For

First, his deliuernance from dangers and distresses, are (as it were) lesser Resurrections, and the tearme is giuen to it. The House in which the *ewes* were Captiues, were as so many Graues ; and their Returne, as a Rising from the dead, *Ez. ch.37.*

*2.2 Cor. 12.10.*

Secondly, he hath had an experience of the first Resurrection in his soule already, and how can hee doubt the rising of his body ? *Rom.6. John 5. 25, 28. Revel 20.6.*

Thirdly, diuers particular men haue appeared raised from the dead ; as *Lazarus, John 11. 43.* the saints that appeared out of the graues after *Christs* death, *Math. 27. 52,53.*

Fourthly God shewed this in a *Vision* to *Ezechel*, when hee saw a field full of dry bones receiuing at GODs commandement

ment flesh, and nerues, and life,  
*Ezech. 37.*

But wee haue more then probabilities, wee haue certaine arguments for it, as

First, the Word of God assuring it *I Thes. 4.15.* as was proued before, to whom all things are possible, *Luke 1.37.* For with God shall nothing bee unpossible, *Luke 18. 27.* The things which are unpossible with men, are possible with God, *Romanes 4.21.*

Secondly, the Sonne of God vndertaking to effect it, *John 6. 39.* And this is the Fathers will which hath sent mee, that of all which he hath giuen mee, I shoule lose nothing, but shoule raise it up againe at the last day, &c.

Thirdly, the resurrection of Christ to assure it, who rose as our surety, *I Thes. 4. 14.*

Fourthly, the Sacrement of Baptisme sealeth both the resurrection of soule and body.

Fifthly, and lastly, the Apostle prooues

prooues at large the necessity of the resurrection, by many arguments : shewing in effect, that all religion is ouer-turned, if the resurrection bee not beleueed, *I. Corinth. 15.12.*

Thus that it shall bee : How it shall bee, followes.

The manner of the resurrection will bee thus :

First when the last day of the World is come, Christ on a sudden, in the same uisible forme hee went to Heaven, will come in the clouds with his Angels, and thousands of the soules of his Saints, *Inde 14. 1. Thes. 4.15.*

Secondly, the trumpet of God shall then sound, the voice of the Archangel shall then bee heard : Christ shall command, exhort, and call upon the dead to rise and come a way to iudgmēt, *I. Thes. 4.16, 17.* so as the very dead shall heare this shout and uoice of Christ, *Ioh. 5.29. Mat. 24.31.*

Thirdly, immediately the spirit

*The manner of the Resurrection.*

*What these things meane is unknowne.*

spirit of Christ will bring the soules of all the godly, and they shall enter into their bodies; and then they that haue slept in the dust of the earth, shall be rayfed to life.

Fourthly, the bodies of the wicked shall then be rayfed also by the power of God, by a way unknowne.

Fifthly, men, that shall then be aliuie, shall haue a change on a sudden in stead of death, and resurrection, *I Cor. 15. 1 Thes. 4. 15, 16.*

Sixthly, the *Angels* shall then gather the *Elect*, and chase in the Reprobates from the foure windes of heauen, and present them before *Christ*, *Math. 24. 31*. Thus of the manner.

Thirdly, this may informe us concerning the glorious life of the Sonne of GOD, who doth not onely liue himselfe; but giues life to millions of men by his Spirit, *Jobs. 5. 21.*

and

and raised dead bodies so miraculously.

Thus of the Vses for Information.

From the Doctrine of the Resurrection wee should learne divers things.

First, it should teach us not to mourne immoderately for the dead, since that *Christ* comes againe, he will bring them with him; and the Earth and Seas shall make a true account of their dead in the day of *Christ* 1 *Thes.*

4. 13, 14.

Secondly, it should teach us to haue the uery body in honour, and not to transgresse against it, seeing it is redeemed by *Christ*, and shall be raised to immortality at the last day.

Now men sin against the body:

1 When (according to the traditions of men, and through will-worship) they with-hold from the body due sustenance, *Colosians 2.23.*

2 When

2 When men pollute their bodies, that should be prepared to immortality, with filthinesse; such as is whordome, drunkennesse, Sodomitrie, and such like abominations, *1 Cor. 6. 13,14.*

3 When the bodies of the Saints are not carefully and with meete honour buried, or their burying places unciuily dis-regarded.

Thirdly, the consideration of this great worke of the Resurrection of mens bodies, should teach us to trust God in lesser matters, and beleue his promise though there bee never so great unlikeli-hood of the accomplishment, in respect of cut-ward meanes and appearance, *Romanes 4. 17,18.*

Fourthly, wee should especi-ally be carefull to get the assur-ance, that our bodies shall haue a glorious Resurrection, *Atts. 24. 15.* And that wee may bee so assured:

i We

1 We must pray God to giue us his holy Spirit, as the pledge of it. For then if the Spirit of Christ bee in us, the same spirit that raysed Christ, will raise up our naturall bodies at the last day, Rom. 8.11.

*The first  
in soule.*

2 We must be sure of the first resurrection, that the body bee dead in respect of sinne, and the soule raised up to a liuely care of newnesse of life : they that haue their part in the first resurrection, shall neuer taste of the second death, Rom. 6. Revel. 20.6.

3 In particular, wee must bee sure to get faith in Jesus Christ, who is the resurrection, and the life, and in whome whosoeuer beleeueth, hee shall not dye for euer, John 11.25.

Fifthly, wee should resolute to liue, like such as beleue a glorious Resurrection ; and to this end.

1 Wee should bee stedfast and unmoueable in all conditions.

tions of life, *1 Corinth. 15. 58.*

2 Wee should liue, as men  
deuoted wholy to the seruice of  
*Iesus Christ*, whose wee are both  
in life and death, *Rom. 14. 7, 8.*

3 wee should striue to a-  
bound in the worke of the Lord,  
*1 Cor. 15. 58.* rousing up our  
selues to the care of well-doing,  
*1 Cor. 15. 34.* studying to keepe  
a conscience voyde of offence  
toward *G O D* and man, *Acts*  
*24. 16.*

4 Our mindes should runne  
on that time, and our conuer-  
sation should bee in Heauen,  
*Phil. 3. 20.*

Thus much of the Vses for  
Instruction.

Thirdly, the doctrine of the  
Resurrection hath singular com-  
fort in it, and *Christians* are  
charged to comfort themselues,  
and one another, with these  
things, *1 Thes. 4. 18.* and *Danid*  
did rejoyce, & was glad at heart  
for this reason, *Psalms. 76. 9.*

For

For that is the time of the refreshing of all Christians. *Act 3.19.*  
And so the godly haue beeene wont to comfort them selues against diuers maladies; as

1 Against the paines and tortures of the body; so did *Iob 19. 25, 26, 27.* For I am sure that my redeemer lineth, and hee shall stand the last on Earth.

*And though after my skinne,  
Wormes destroy this body; yet shall  
I see God in my flesh*

*Whom I my selfe shall see, and  
mine eyes shall behold, and none other  
for mee, though my reines are  
consumed within mee.*

And so did the godly mentioned, *Hebr 11. 35.* The Women received their dead raised to life; other also were racked, and would not bee delinerved, that they might receive a better resurrection.

2 Against the troubles and generall miseries of this life; and so Gods people are comforted,

*Daniel*

Daniel 12. 1, 2. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people ; and there shall bee a time of trouble, such as was never since there began to bee a Nation, unto the same time : and at that time, thy people shall be delivered, every one that shall bee found written in the Booke.

And many of them that sleepe in the dust of the Earth, shall awake, some to everlasting life, and some to shame and perpetuall contempt.

Isaiah 26. 19. Thy dead men shall live ; even with my body shall they rise : Awake, and sing, yet bat dwell in dust ; for thy dew is as the dew of hearbes, and the earth shall cast out the dead.

3 Against death it selfe ; and so the Apostle triumphs, I Cor. 15. 55, 56, 57. O Death, where is thy sting ! O Grave, where is thy vittorie !

The

*The sting of death is sinne: and the strength of sinne is the Law.*

*But thankes be unto God, which hath giuen us victory through our Lord Iesus Christ.*

*Obiect.* Now if any aske, What in the Doctrine of the resurrection should comfort us in those cases?

*Solut.* I answere: The consideration of the maruellous glory of our bodies, in which they should rise, should fill us with sweet refreshings, *Phil. 3. 21.* *Who shall change our vile bodie, that it may bee fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himselfe.* For sixe things shall befall our bodies at that day.

1 *Immortality*: so as they can neuer die againe, *1 Cor. 15. 42,* 43, 44, 53.

2 *Incorruplicleneffe*: they shall neuer be inclined to putrefaction, or any corruption.

3 *Spirituallnesse* : our bodies, shall be raised spirituall bodies, they shall bee like Spirits, as it were, and that in diuers respects: First, because they shall be possessed fully by the spirit of *God*, so as they shall bee both gouerned by the Spirit and bee subiect to the Spirit wholly. Secondly, because they shal liue as the *Angels* in heauen doe, without Meate or Rayment, or any other bodily helpes or sustenance : Thirdly, Because they shall bee for nimblenesse, as it were *spirits*; they shall bee able with incredible swiftnesse, to passe into all the parts of the World, Earth, or Ayre, &c. for they shall meete *Christ in the ayre*, 1 Thes.4.17.

4 *Power* : for of bodies full of weakenesse, and subiect to many calamities and distresses, and paines, they shall bee raised in power, that is, strong, able and *impassible*.

5 Perfection : for they that bee freed from deformity, un-handsomenesse, maime, lame-nesse, &c. and become most faire and comely ; neither infan-cy, nor old age hindring them but shall appeare in full age and beauty.

6 Shining and splendour, as the Sunne or starres in the Fir-mament : the body being clothed with a celestiall glory, and diuine delight, *1 Corinth. 15. 40. Daniel 12.3.* And they that be wise, shall shine as the brightnesse of the firmament ; and they that turne many to righteousnesse, shall shine as the Starres for ever and ever.

*Matth. 13. 43. Then shall the iust men shine as the Sunne in the Kingdome of their Father : Hee that hath eares to heare, let him heare, &c.*

And as wee may comfort our selves by the meditation of these distinct glories in our bodies then,

then, so it may adde unto our comfort, and the establishment of it, if we consider three things more; *to wit*, first, the certainty of all this, that it shall come. Secondly, the shortnesse of the time thither. Thirdly, the condition of the body till then.

For the first, wee should not doubt of it, because wee are borne againe to this hope, wee are children of the resurrection now, and so called, *Luke 20.36*. And besides, *Christ* hath a charge to loose nothing; no, not of the bodies of the Saints, *John 6.39*. *And this is the Fathers will which hath sent mee, that of all whiche he hath giuen mee, I should lose nothing, but should raise it up againe at the last day.*

And hee came to this end, to dissolve the werkes of the Diuell, which is sinne, and death by sinne, *1 John 3. 8*. *Christ* also is the first fruit of the dead, *1 Corinths.15. 20*. And further

wee haue felt of the power of Christ, in raysing our soules alreadie, hee that by his Word made all things can, by the same voice bring backe our bodies againe.

*Obiect.* That the bodies resolued to dust and ashes, should rise, is against common sense and reason.

*Solut.* It is aboue reason, but not against it. Can men of ashes make glasse, and cannot God of dust make againe the body?

*Obiection.* But the bodies dead are often mingled with the bodies of beasts, or other creatures.

*Solut.* The Gold-smith by his art can seuer mettals, and extract one mettall out of another, and cannot God distinguish these dusts, &c.?

*Obiect.* Flesh and bloud cannot come into the Kingdome of heauen, 1 Cor. 15.50.

*Solut.*

*Solut.* By flesh and bloud is not meant the body simply, but as it is clothed with sinne and infirmity, which shall bee done away in the resurrection.

*Obiect.* The condition of man and beast is one, *Eccl. 31.9.* *For the condition of the children of men, and the condition of beasts are euens as one condition unto them: As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellency of man above the beasts; for all is vanity.*

*Sol.* First they are like in dying, not in the state after death. Secondly, it may bee said, those words are the *objection* of the *Epicure*, not the opinion of *Sa-lomon*.

Secondly, it may adde to our comfort, that the *Lord* is at hand, *Philip. 4.5.* and that it is but a little season thitherto, *Renel. 6.11.*

Thirdly, the present conditi-on of our bodies, euен in the

graue should comfort us : for,

1 The couenant of God is of force euen with them, as they lye in the dust of the Earth.

*Matth. 22.31,32.*

2 The Union with *CHRIST* holds still. *Col. 1.18.*

3 They are not dead but a-sleepe is *Iesus*, *1.Thes.4.13.*

Fourthly, Woe unto wicked men, euen because of the resurrection : they shall sleepe for a while in their bodies, but when they wake , they must bee had away to execution. They that haue done euill shall rise unto shame, and contempt, and condemnation, their bodies shall rise in dishonour, deformity, passible, tormented with eternall and unsutterable tortures, liuing in darknesse and without light; (liuing, I say, for euer, onely to seele the paines of eternall dying) shut up in prison, and denied the comfort of the meanest creatures ; it were well for

for them, if they did neuer rise,  
*Reuelat. 20.14,15. Daniel 12.2.*  
*John. 5. 29.*

CHAP. XXVII.

*Of the last Judgement.*

2 Cor. 5. 10.

For wee must all appeare before  
the judgement seat of Christ,  
that every man may receive  
the things which are done in  
his body, according to that bee  
hath done, whether it bee good  
or euill.

**H**itherto of the Resurrection,  
the last Judgement followes.

The Principles concerning the  
last judgment, are these:

First, that there shall bee a ge-  
nerall Judgement, *Inde 14. 18.*  
And Enoch also, the seventh  
from Adam, prophesied of such,

S 3 saying,

saying, Behold, the Lord commeth  
with thousands of Saints,

To gine iudgement against all  
men, and to rebuke all the ungodly  
among them, of all their wicked  
deeds, which they haue ungodly  
committed, and of all their cruel  
speakings, which wicked sinners  
haue spoken against him.

Psalme 9. 8. For hee shall  
judge the world in righteousness,  
and shall judge the people with e-  
quite.

Psal. 50. 1. The God of Gods,  
even the Lord hath spoken, and  
called the earth from the rising up  
of the Sunne, unto the going downe  
thereof, &c.

Heb. 9. 27. And as it is ap-  
pointed unto men, that they shal-  
lone dye, and after that commeth  
the iudgment.

Dan. 7.9, 10. I beheld, till the  
throne were set up, and the An-  
cients of dayes did sit, whose gar-  
ment was white as snow, and the  
baire of his head like the pure  
wooll

would : his throne was like the  
fierie flame, and his wheeles as  
burning fire.

A fierce streme issued and  
came forth from before him, thou-  
sand thousands ministred unto  
him, and ten thousand thousands  
stood before him : the Judgement  
was set, and the Booke opened.

Secondly, that Christ shall be  
the Judge, and that in the humane  
nature, Acts 10.42. And hee com-  
manded us to preach unto the peo-  
ple, and to testifie that it is he that  
is ordained of God a Judge of  
quicke and dead.

Acts.17.31. Because hee hath  
appointed a day, in the which hee  
will judge the World in righte-  
ousnesse by that Man, whom he  
hath appointed, whereof hee hath  
given an assurance to all men,  
in that he raysed him from the  
dead.

2 Timoth.4.1. I charge thee  
therefore before God, and before  
the Lord Iesus Christ, which shall

S 4      judge

judge the quicke and dead at his appearing, and in his Kingdome.

John 5. 22. For the Father iudgeth no man, but hath committed all Indgement unto the Sonne.

*Obiect.* The Apostles shall judge the twelue Tribes, Mat. 19.28.

*Solnt.* 1 The Apostles iudge the twelue Tribes by their faith and doctrine, the example whereof, shall take away all excuse from the Israelites.

2 They shall bee as *Justices of Peace* on the Bench, and consent to Christ's Indgement.

*Obiect.* The Saints shall iudge the World, 1 Cor.6.2.

*Sol.* As assessor with Christ, bearing witnesse to it, approouing it, and assenting to it, as the Apostles before.

2 As they are members of Christ the Judge.

3 As their example shall bee alleadged to condemne the wicked.

*Ob.*

Ob. But the Father and holy Ghost iudge too.

Sol. The Father doth iudge by the Sonne, as by his representatiue Wildome, *John 5. 22.* For the Father iudgeth no man, but hath committed all judgement to the Sonne.

*Dan. 7. 13, 14.* As I beheld in visions by night, Behold, one like the Sonne of Man came in the Cloudes of Heauen, and approached unto the Ancient of dayes, and they brought him before him;

14 And bee gaue him Dominion, and honour, and a Kingdome, that all People, Nacions, &c. Or thus: the authoritie of iudging is common to the three persons, but the execution onely proper to the Sonne.

Thirdly, all men shall bee iudged at that day: Iust and unijust, quicke and dead; small and great, *Iude 15.* To give iudgements against all men, and to re-

6

biske all the ungodly among them.

Rom. 14. 9. For Christ therefore dyed; and rose againe, and resuined, that bee might bee Lord both of the dead and the quicke, &c.

2 Cor. 5. 10. For wee must all appeare before the Judgement-seat of Iesus Christ. &c.

Rom. 14. 10. Wee shall all appear before the Judgement-seat of Iesus Christ.

Psalme 9. 8. For he shall judge the World.

Ob. All men are beleeuers, or unbeleeuers; now the beleeuers shall not come unto iudgement: as appeares Ioh. 5. 24. Verily, verily I say unto you, hee that beareth my Word, and believeth in him that sent mee: hath everlasting life, and shall not come into condennation, but hath passed from death unto life. And the unbeleeuer is condemned already; Iohn 3. 18. Hee that belieueth not, is condemned already.

Solu-

*Solution.* The belieuer shall not come into the iudgement of condemnation, and the unbelieuer is condemned alreadie in effect and substance: Frist, in the counsell of God: Secondly, In the Word of God: Thirdly, in his owne conscience, but yet the manifestation and finishing of this iudgement remaines unto the last day.

Fourthly, all the secret things of mens natures or workes shall be brought to light, *Luke 8.17.* For nothing is secret, that shall not bee evident, neither any thing hid, that shall not be knowne and come to light.

*I Cor. 4. 5.* Therefore judge nothing before the time, untill the L O R D come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest.

*Rom. 2.16.* At that day God shall judge the secrets of men by Iesu Christ. And therefore called

led a day of reuelation or declaration, Rom. 2.5.

Fifthly, it shall bee at the last day, but the precise day and houre is not knowne to any men or angels; the proofe for the like Principle concerning the resurrection, serues for this place, Mat. 24.36.

6.

Sixthly, the iudgment shall be most iust and righteous, and all shall confesse it, Rom. 14.10. *But why dost thou judge thy brother? or why dost thou despise thy brother? for wee shall all appeare before the Judgment-seat of Christ.*

2 Tim. 4.8. *For henceforth is laid up for mee a Crowne of righteousness, which the Lord the righteous Judge shall give mee at that day, and not to mee onely, but unto all them also which loue his appearing, &c.*

Rom. 2.5. *But thou after thine hardnesse, and beares that cannot repente, beapest unto thy selfe, wrath against*

against the day of wrath, and of  
the declaration of the iust judgement  
of God.

Psal. 9. 8. For hee shall judge  
the world with righteousnesse,  
and shall judge the people with e-  
quite.

Seuenthly, the iudgement  
shall bee according to mens  
workes, 2 Cor. 5. 10. Every man  
shall receive the things which are  
done in his body, according to that  
he hath done, whither it be good or  
evill, &c.

7

Rom. 2. 6. Who will reward  
every Man according to his  
workes.

*Obiection.* 1. Wee are iustified  
by Faith alone without  
Workes.

*Solution,* 1. Workes are in-  
quired after in the last iudgement,  
as the signes of Faith,  
and unbelief.

*Solution 2.* Wee are iustified  
by Faith, onely, but shall bee  
judged by Faith and Workes  
both

both together. For that iudgement doth not serve to make men iust, that are uniuist, but onely to manifest them to be so indeed, which are so in this life, being truly iustified.

The consideration whereof should serue for diuers usses, and first for instruction, and so it shoule teach us,

First in *generall*, speedily to repente us of our sinnes ,and it shoule stir us to all possible care of holy life, and to the loue of all wel-doing, by which our reckoning might then bee furthered, *Act. 7:31.*

*2 Pet. 3:11.* Seeing therefore that all these things must be dissolved, what manner of persons ought yee to bee in holy conuersation and godlinesse ?

*14* Wherefore beloved seeing you looke for such things, bee diligent that yee may be found of him in peace, without spot and blamelesse.

Phil.

Phil. I. 10. That yee may discerne things that differ one from another, that yee may be pure, and without offence, untill the day of Christ.

Titus 2. 12, 13. And teacheth us that wee should deny ungodliness and worldly lusts, and that wee should live soberly, and righ-teously, and godly, in this present world,

Looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Jesus Christ.

Secondly, in particular it should teach us,

1 Not to doate upon earthly things, seeing they must all be consumed in that day, in the fire.

2 To bee patient under all wrongs seeing wee are assured there shall bee vengeance ren-dred at that day, 2 Thessalonians 1. 5, 6, 7. James 5. 6, 7. Philippians 4. 5.

Thirdly,

Thirdly, to take heed of rashnesse in judging other men: and men offend in censuring;

1 When they inflict censures, and meddle over-busily, or curiously with them that bee without, 1 Cor. 5. 12. *For what have I to doe, to judge them which are without?*

2 When men speake euill of that which is good, and call good, euill, *Esay 5.20. Woe unto them that speake good of euill, and euill of good: which put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for sowe.*

3 when men iudge of things doubtfull, as the hidden things of the heart, and the secret things of darknesse, 1. Cor. 4.5. *Therefore iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the heart manifest.* And censure things in the worse sense.

4 When

4 When men uncharitably censure others about things indifferent, Rom. 14. 3. 4. Let not him that eateth, despise him that eateth not ; and let not him which eateth not, judge him that eateth, for God hath received him.

4 Who art thou that condemnest another mans Servant ? Hee standeth or falleth to his owne Master : yea, hee shall bee establisched ; for God is able to make him stand, &c.

13 Let us not therefore judge one another any more, but use your iudgement rather in this, that no man put an occasion to fall, or a stumbling-block before his Brother.

5 When men commit, what they condemn, Romanes 2. 1, 2. Therefore thou art inexcusable, O man, whomsoever thou art that iudgest ? For in that thou iudgest another, thou condemnest thy selfe, for thou that iudgest, dost

doest the same things.

But wee know, that the judgement of God is according to truth, against them which commit such things. Or being guilty of greater faults, condemne others for lesser, *Math. 7.1, 2, 3. Judge not that yee be not iudged.*

And why seeft thou the mote that is in thy brothers eye and perceiuest not the beamē that is in thine owne eye, &c?

6 When men make a fault worse then it is.

Fourthly, it should strike a feare into our hearts concerning God, and his dreadfull Maiesty, and Justice; and make us afraid to offend him: and seeke by all meanes to glorifie him, whatsoeuer become of us and the World, *Reuelat. 14. 7. Saying with a loud voice; Feare GOD and give glory to him: for the honre of his Judgement is come, and worship him that made Heaven and Earth, and the Sea, and*

and the Fountaine of Waters,  
etc.

Fifthly, wee should bee sober, in not enquiring into things not revealed, and looke to the mayne businesse as for the precise time, or place of *Judgment*, or from whence the fire shall come that shall burne all, or what kinde of thronē it shall bee, or what the signe of the Sonne of man shall bee, or such like; wee beleue that they shall be, but ought not to enquire when, where or how they shall be.

Sixthly, chiefly this Doctrine of the last Judgment, should compell in all of us a care so to liue, that we may be sure to haue comfort in that day: and that we shall be sure to finde;

I If wee beleue in Iesu Christ, John 5. 24. Verily, verily I say unto you, Hee that heareth my Word, and believeth in him that sent mee, hath everlastinge life, and shall not come into

What wee  
must doe,  
that wee  
may haue  
comfort at  
the day of  
Judgement

con-

condemnation, but hath passed from death unto life.

2 If wee bee sure to judge our selues here, God will not condemne us with the World,  
*1 Cor. 11.31.* For if wee would judge our selues, wee should not be stedged, &c.

3 If continually wee consult with the Word of God, to see that our deeds be wrought in God, *John 3. 19, 20, 21.* He that doth truth, commeth to the light, that his deeds might be made manifest, that they are wrought according to God.

4 If wee watch and pray alwaies, they that pray much on Earth, shall stand before Christ with comfort at that day, *Luke 21. 36.* Watch therefore and pray continually, that yee may bee counted worthy to escape all these things that shall come to passe, and that ye may stand before the Sonne of Man.

5 If wee bee mercifull and loving,

uing, and bountifull to the godly  
in their distresses, *Math. 25. 31.*  
&c.

6 If wee be sheepe; sheepe I  
say:

First, for *tractablenessse*, so as  
wee know, heare, and be ruled  
by the voice of *Christ*.

Secondly, for *sociablenessse*: a  
sheepe will not be alone, nor sort  
with swine.

Thirdly, for *profitablenessse*, that  
wee be not idle nor unfruitfull,  
*Math. 25. John. 10.*

7 If wee can get the seale of  
the Spirit, as our earnest of our  
finall Redemption at that day;  
the witnessse of the Spirit in this  
life, wil make all sure against that  
day, *Ephesians 1. 14. The Spirit  
of promise is the earnest of our in-  
heritance, until the Redemption  
of the possession purchased unto the  
praise of his glory.*

*Rom. 8. 15. For ye have not  
received the spirit of bondage to  
fear againe, but ye have receiv-  
ed*

ued the Spirit of adoption, whereby we cry, *Abba, Father*

8 If wee hold fast what wee haue, and lose not what wee haue wrought, *Reuel. 3. 11. Behold, I come shortly; Hold that which thou hast, that no man take thy Crowne.*

2 *John 8. Looke to your selues, that wee lose not the things which wee haue done, but that wee may receive a full reward.*

9 If wee often receive the Sacrament of the *Lords Supper* with due preparation: for there-in,

1 *CHRIST* doth familiarly conuerse with us, and is giuen to our nourishment to eternall life.

2 The outward Elements are unsainted pledges of the remission of all our sinnes.

3 We therein remember the death of *Christ* for us, and how hee was judged for our sakes,  
and

and thereby haue our hearts set-led against the feare of any seuerity from him.

4 In the right preparation for the Sacrament, wee prepare for the last Judgment too; one worke serues to both pur-poses.

5 The *Sacraments* are Gods broad Scales, to assure us that wee shall speed well at that day.

Thus of the Vses for instruc-tion.

Secondly, this doctrine of the last Judgment hath singular *ter-rour* in it to all impenitent sinners, which may be considered either more generally, or more particularly.

First, in generall, it is terrible for them to heare, and know, that God hath set them a day, and hath giuen them finall war-ning to repent; or else undoubt-edly he will iudge them with all seuerity, *Acts 17. 31. Because*  
*he*

hee hath appointed a day, in the  
which hee will Judge the World in  
righteousnesse, by that man whom  
hee hath appointed, whereof hee  
hath given an assurance unto all  
men, in that he bath raised him  
from the dead.

Iude 15. To give iudgement  
against all men, and to rebuke all  
the ungodly among them of all  
their wicked deeds, which they  
haue ungodly committed, and  
of all their cruell speaking which  
wicked Sinners haue spokes  
against him.

Romans 2.5. But thou after  
thine hardnessse, and hearest that  
cannot repent, heapest unto thy  
self wrath against the day of  
wrath, and of the declaration of  
the iust iudgement of God.

Who will reward every man  
according to his workes, &c.

Secondly, in particular, this  
terror is the more grieuous, if  
they consider either the distinct  
miseries shall then fall upon  
them

them, or the severall sinnes God hath reserued to tryall and punishment at that day.

What heart can stand before the serious thoughts of these particulars?

1 They shall heare the thunder of Christ's fearefull voyce summoning them.

2 They shall be chafed in by the Angels before Christ, from all the foure winds of Heauen.

3 They shall be set at Christ's left hand, as a signe of miserable disgrace, *Marth. 25. 33.*

4 A fire shall deuoure before Christ, and it shall be tempestuous round about him, *Psal. 50. 3. Our God shall come, and shall not keepe silence; a fire shall deuoure before him, and a mighty tempest shall bee mooneed round about him, &c.*

2 Thes. 1. 8. In flaming fire rendering vengeance unto them, that doe not know God, and which

obey not unto the Gospell of our Lord Iesus Christ.

5 They shall bee everlasting-ly ashamed, and before all the World, Dan.12.2. And many of them that sleepe in the dust of the earth, shall awake, some to euer-lasting Life, and some to shame and perpetuall contempt ; when all their sinnes shall be discouered, and set in order before them, Psal.50. 21. *These things hast thou done, and I held my tongue ; therefore thou thoughtest that I was like thee : but I will reprove thee, and set them in order before thee,, &c.*

6 They shall be sentenced to eternall condemnation, contayning in it,

1 Separation from GOD, Christ, and all the godly. Goe, yee cursed, &c. Matthew 25.41, &c.

2 Paine and anguish unutterable, Romanes 2. 9. Tribula-tion and anguish shall bee upon the

the soule of every man that doth  
enill: of the Iew first, and also of  
the Grecian.

3 Fellowship with the diuell  
and his angels, Matth. 25. 41 as  
a little before.

Object. Some one might say,  
we hope it is not certaine, that  
there shall bee such a day.

Sol. It is most certaine, It is  
appointed as certaine, as that  
men shall dye, Heb. 9.27. And as  
it is appointed unto men, that they  
shall once dye, and after that com-  
meth the Indgement.

The cer-  
tainity of  
the last  
Iudge-  
ment.

Acts 17. 31. Because he bath  
appointed a day, in the which hee  
will judge the world with righte-  
ousnesse, &c.

Besides, the terrible Plagues,  
which haue beeene and are in  
the World, shew, that God  
is extremely wrath with sinne,  
and will call to Iudgement; such  
as the drowning of the old  
World, burning of Sodom, swal-  
lowing up of Corab, Darban

T 2 and

and *Abiram*; the neglect of the *Gentiles*, the reiection of the *Iewes*, the punishing of *Christ*, the afflictions of the *Godly*, the *Warrs*, *Pestilences*, *Famines*, &c. that are in the World.

And they themselves may ~~ha~~  
gheffe somewhat at it, by the ~~ob~~  
~~sharpenesse~~ of the Word, the ~~ac~~  
~~using~~ of the Conscience, the ~~ch~~  
~~eckes~~ of the Spirit, and the ~~fearfull~~  
~~terro~~rs of Conscience which fall upon some men.

*Obiect.* But God wee hope will be mercifull.

*Sol.* It is a day of wrath, not of mercy; the date of mercy will bee then out, *Romanes 2.5.* But thou, after thine hardness and heart whick cannot repent, heapest unto thy selfe wrath against the day of Wrath, and of the declaration of the iust judgement of God, &c.

*Obiect.* But GOD sayes nothing to me all this while: I escape, and am not troubled, I dis-  
cern

of the cerne no way that God is dis-  
f the pleased with me.

*Sol. 1* Seas of wrath hang  
over thy head daily, though thou  
discerne them not, Iohn. 3. 36.

*Hee that beleeweth in the Sonne,  
may bath everlasting life, and bee that  
the obeyeth not the Sonne, shall not see  
life, but the wrath of God abideth  
the on him.*

*Sol. 2* Many signes of Gods  
displeasure are upon thy soule,  
though thou feele them not.  
It is one extreame curse to bee  
left off unto such a spirit of  
slumber.

*3* Though God doth not yet  
discouer to thee his displeasure,  
yet will he awake to thy iudg-  
ement, Psalme 50. 21. These  
things hast thou done, and I  
held my Tongue: therefore thou  
thoughtest that I was like thee,  
but I will reprooue thee, and  
set them in order before  
thee.

*Obiect.* But I may finde some

T 3      meanes

means to helpe my selfe at that day.

*Sol.* Riches will not auaille in the day of wrath, Job 36. 18. *For Gods wrath is, least hee should take thee away in thine abundance: for no multitude of gifts can deliuer thee*

*Verse 19. Will bee regard thy riches? bee regardeth not Gold, nor all men that excell in strength. And there shall be none to deliuer, Psal.50.22. O consider this, yee that forget God; lest I scare you in pieces, and there be none that can deliuer you, &c.*

*Obiect.* But I may then repent.

*Sol No:* As death leaues thee, so shall iudgement finde thee; it is a day of the declaration of the righteous iudgement of God, Romanes.2.5. *But thou after thine hardnessse, and heart that cannot repent, heapest unto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God.*

2 Corinth. 5. 10. For wee must all appeare before the Judgement Seate of Christ, that every man receive the things which are done in his body, according to that hee hath done, whether it be good or evill.

Object. But there is a World of people in the same case.

Sol. Hee will iudge all the ungodly, hee cares not for the multitude, Iude 15. To give iudgement against all men, and to rebuke all the ungodly amongst them, of all their wicked deeds, which they haue ungodly committed, and of all their cruell speaking which wicked Sinners haue spoken against him.

Besides, he hath plagued multitudes, as the old World, &c. and he can easily doe execution: for hee comes with thousand thousands of his Angels, Iude 14. And Enoch also, the seuenth, from Adam, prophesied of such, saying, Behold, the Lord

commeth with thousands of his  
Saints.

*Obiect.* But who knowes my  
faults?

*Sol.* The hidden things of dark-  
nesse, and the secrets of mens  
hearts shall then bee discouered,  
**I Corinths. 4.5.** Therefore judge  
nothing before the time, untill the  
Lord come, who will lighten things  
that are hid in darkenes, and make  
the counsels of the heart manifest,  
and then shall every man have  
praise of God.

*Obiect.* But by what eui-  
dence can I bee conuinced? God  
may forget my faults before  
then.

*Sol.* No : God hath them  
written in his Booke of remem-  
brance with a Pen of Iron, and  
a point of Diamond, **Ier. 17. 1.**  
*The sinne of Inde is written with*  
*a Pen of Iron, and with the point*  
*of a Diamond, and grauen upon*  
*the table of your hearts, and upon*  
*the hornes of your Altars.* And  
eui-

evidence will be easie to be had upon the opening of those Bookes, *Reuel. 20. 12.* And I saw the dead both great and small stand before God and the Bookes were opened: and another Booke was opened, which is the Booke of Life, and the dead were judged of those things which are written in the Bookes, according to their workes.

Besides, the Heauens will declare his righteousnesse, *Psal. 50. 6.* And the creatures abused by them, will giue in evidence against them, *Ier. 17. 1.* And the Word that men haue heard shall judge them. And their owne Consciences shall be dilated, and be in stead of a thousand witnessses: and the Spirit of God that hath so often reprooved the world of sinne, can easily accuse them. *Iohn 16. 8.* And when hee is come, he will reprove the world of sinne, and of righteousness, and of judgement, &c.

*Obiect.* I know no great fault by my selfe.

*Sol.* Though thou forget thy sinnes; yet *Christ* will remembre them, *Mattb. 25*. It will not serue the turne to say, when did wee so?

*Obiect.* But I neuer did *Christ* any great wrong.

*Sol.* Thou hast many wayes sinned against *Christ*, though thy carelesse heart perceiue it not: but if thou hadst not, yet in as much as thou hast done wrong to *Christians*, thou hast done it to *Christ*, *Mattb. 25*.

*Obiect.* But I haue done much good in the World.

*Sol.* If thou haue not had true Faith, and Loue and Repentance, it shall not auail thee, *1. Cor. 13.*

3. And though I feed the poore with all my goods, and though I giue my body, that I bee burned, and haue not loue, it profiteth mee nothing.

*Obiect.* But we neuer had such meanes

meanes of Knowledge, as others haue had.

*Sol.* They that haue sinned without the Law, shall be iudged without the Law, and they that haue sinned under the Law, shall be iudged by the Law, *Romanes 2.12.* For as many as haue sinned without the Law, shall perish also without the Law; and as many as haue sinned in the Law, shall bee iudged by the Law.

*Obiect.* But it is a great while thither.

*Sol.* It is not: for the Lord is at hand, *1. Peter 4.7.* Now the end of all things is at hand; bee you therefore sober, and watching in prayer.

*James 5. 8.* Be yee also patient therefore and settle your hearts; for the comming of the Lord draweth neere.

Besides, the signes of the last Judgement, are the most of them accomplished already; *Antichrist* is

is reuealed, and almost pulled downe, 2 *Theffalon.* 2. 1. *John* 2. 18. The World hath beeue full of spirits of Deceiuers, 1. *Timo-*  
*thy* 4. 1. The sinnes of the last Age are every where at the full: *Iniquitie* abounds, 2. *Timo-*  
*thy* 3. 1. *Matthew* 24. 12. The powers of Heauen are shaken, which appeares by the often *E-*  
*clipses* of *Sunne* and *Moone*; and by the uncertainty of the Seasons both in Summer and Winter, *Matthew* 4. 29. The Sea roares, and is outragious; men are secure now, as in the daies of *Noab*, *Matth.* 24. 37.

3 Were it that it were fur-  
ther off; yet the day of death, which is the day of thy par-  
ticular Judgement, is not farre off.

*Objett.* But yet sure there will bee some kind of warning.

*Sol.* No: hee will come sud-  
denly, as the *Thiefe* in the night,  
1 *Theffal.* 5. 2, 3. *For yee your  
selues*

selues know perfectly, that the day  
of the Lord shall come, even as a  
thiefe in the night.

"For when they shall say, Peace  
and safety, then shall come, upon  
them sudden destruction as the tra-  
uell upon a woman with child and  
they shall not escape.

Matth. 24. 39. And knew  
nothing till the floud came and  
tooke them all away; so shall also  
the comming of the Sonne of Man  
bee.

And the rather should men be  
affected with the terrour of this  
day, and be thereby perswaded  
to repentance:

1 Because God will be Judge  
himselfe, Psal. 50 6. and there-  
fore, there can be no appeale he  
being supreme Judge.

2 Because it is a finall sen-  
tence, there will be no time of  
respit or change, or reuocation.

3 Because they shall bee iud-  
ged by him, whom they haue so  
much despised and wronged,

*Reuel.*

*Reuel. 1. 7, 8. Behold, he com-  
meth in the Cloudes, and every eye  
shall see him; yea, even they which  
pierced him through, and all kin-  
dreds of the earth shall waile be-  
fore him.*

4 Because Gods proceedings  
shall bee all cleared, and every  
Tongue shall confess, that God  
hath done nothing but *Justice*,  
*Rom. 2.5. It is a day of the decla-  
ration of the iust judgement of God:*  
*and Roms. 14.11.*

And this *inſtice* will the more  
appeare,

1 By the equity of Gods dea-  
ling: they haue had their dayes  
of sinne, and therefore reason he  
should haue his day of wrath,  
*Rom. 2. 5.*

2 By the consideration of  
his patience, what a wonderfull  
while hath God deferred this  
last iudgement, *2. Peter 3. 9.*  
*The Lord is not slacke concerning*  
*his promise, as some men count*  
*slackenesse, but is patient toward*

us and would have no man to perish, but would all men to come to repentence.

Rom. 2. 4. Or despisest thou the riches of his bountifullnesse and patience, and long-suffering, not knowing that the bountifullnesse of God leadeth thee to repentence, &c?

3 God will then discouer a World of offences in euery wicked man, that are not now knowne.

4 God will then unfold the secrets of his Counsell, and bring forth exquisit reasons of his proceedings, which are now like a great deepe unto us, Rom. 11. 33. O the deepenesse of the riches both of the wisedome and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out! &c.

And as the doctrine is terrible, in respect of the parts of their miserie, and in respect of the taking off of all obiections:

so is it, because the particular sinners are particularly mentioned in Scripture, that shall bee sure to speede ill at that day : for *Christ* with terror will then iudge.

1 The man of sinne, who shall be sure to be consumed with the breath of his mouth, though he Lord it for a time ouer all that is called *God*, 2 *Thes*.2.8.

2 All that worship the Beast, and receive his marke, shall bee cast into the Lake that burnes with fire and brimstone, *Reuel.* 19.20.and 14.9,10.

3 All Atheisticall mockers of Religion, and the comming of *Christ*, 2. *Pet.*3.3.

4 All false teachers, which bring in damnable heresies, 2. *Pet.*2.1.

5 All Apostates, that sin willingly after they haue receiued this truth, *Hebr.* 10. 26. For if wee sinne willingly, after that wee haue received the knowledge of  
the

the truth, there remaineth no more sacrifice for sinnes,

27 But a fearefull looking for of Judgement, and violent fire, which shall devoure the aduersaries, &c.

6 All Goats, that, is, unruly Christians, that will not be kept within the bounds of Christ's gouernment, Matth. 25.32.

7 All Hypocrites shall then be unmasked, Luk. 12. 1,2. Psal. 50.17. Take heed to yourselves of the leuen of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not bee revealed, neither hidde, that shall not bee knowne.

8 All Railers shall receiue the punishment of their ungodly words, Psalme 50.19. Jude 15. To give Judgement against all men, and to rebuke all the ungodly among them of all their wicked deeds; which they have ungodly committed, and of all their

their cruell speaking, which wicked sinners haue spoken against him, &c.

9 All censorious and master-like men, that iudge other men in what they are guilty them-selues, *Romanes 2. 1.* Therefore thou art inexcusable, O Man, whosoever thou art, that iudgeth: for in that that thou iudgeth another, thou condemnest thy selfe, for those that iudgeth, doest the same things.

3 And thinkest thou this, O thou man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God, &c.

*Iam. 3. 1, &c.* My brethren, bee not many masters, knowing that wee shall receive the greater condemnation, &c.

10 All mercilesse and couetous rich men, *Iames 5. 1.* Goe to now yee rich men, weepe and howle for your miseries that shall come upon you.

2 Your Riches are corrupt, and your garments are moth-eaten.

4 Your Gold and Silver is cankered, and the rust of them shall bee a witness against you, and shall eat your flesh as it were fire, yee haue heaped up treasures for the last dayes.

5 Yee haue liued in pleasure on the earth, and in wantonnesse; yee haue nourished your hearts as in a day of slaughter.

Matth. 25. 14. Then shall bee say unto them on the left hand, Depart from mee, yee cursed, into everlasting fire, which is prepared for the Devil and his Angels.

42 For I was an hungred, and yee gaue me no meate; I thirsted, and yee gaue mee no drinke &c.

James 2. 13. For there shall be judgement mercilesse, to him that sheweth no mercy.

11 All whoremongers and Adulterers, Heb. 13. 4. Marriage

riage is honorable among all, and the bed undefiled: but Whoremongers and Adulterers God will judge, &c.

12 All drunkards and Epicures, Luk. 21. 34. Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and least that day come upon you at unawares.

13. All deceitfull persons with their scant measures, and false weights, Mich. 6. 10, 11. Are yet the treasures of wickednesse, in the house of the Wicked and the scant measure that is abominable?

Shall I infifie the wicked balances, and the bagge of deceitfull weights?

14 All lyers, and all that loue lyers, Revelation 21. 8. But the fearfull, and unbelieving, and the abominable, and Murthevers, and Whoremongers, and Sorcerers, and Idolaters, and all lyers,

lyers shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

Reu.22.15. For without shall be dogs, and enchanters and whoremongers, and murthivers, and idolaters, and whosoever loueth or maketh lyes, &c.

15. Lastly, all that disobey the Gospell, 2 Thessalonians 1. 8. In flaming fire, rendering vengeance unto them that doe not know GOD, and which obey not the Gospell of our Lord Iesus Christ.

And thus for terrorre.

Lastly, the Doctrine of the last judgement should bee exceeding comfortable to all the godly, and that in many respects

First if they shall consider who shall bee their Judge euen hee that is their brother, husband, aduocate, head, and redeemer : he that was judged for their

Comforts  
to the  
godly.

their sakes; and therefore they need to feare no hard sentence from him.

Secondly, if they consider the present assurance of hope.

For first, hath not Christ giuen them many promises, that it shall goe well with them at that day?

2 Hath not Christ iustified them already, and absoluued them from all their sinnes, *Romanes 3. 24, 25.*

3 Haue they not receiued the earnest of the Spirit, and the seale of the Sacraments? 2 Cor. 1. 21, 22. 2. Cor. 5. 5.

4 Haue they not judged themselves, and therefore are they not free from condemnation with the world? 1 Corinth. 11. 31, 32.

5 They haue beeene iudged already, the afflictions of this life will bee accounted sufficient unto them, 1 Peter 4. 17.

They may trust their soules to

to God : and that God, that hath begun his good worke in them, wil performe it till the day of Christ, *Philippians 1. 5, 6. 1. Cor. 1. 8.*

Thirdly, if they consider the benifits they shall attaine unto at that day : for Christ will bee made marveillous in all them that belieue. *2 Thessalonians 2. 10.* They shall haue honour, and prayse; their innocency shall be cleared, and their miseries and sinnes ended, And when Christ shall appeare, then shall wee also appeare with him in glory, *Col. 3. 4.*

Fourthly, if wee consider the circumstances of the *Judgement*, as

First, the neerenesse of the time should make them hold up their head, *Mattew 24. 32, 33.*

*Phil. 4. 5. Let your patient minde be knowne unto all men, the Lord is at hand.*

*Iam.*

Iam. 5. 8. Bee yee also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

2 The greatnesse of the assembly, before whom they shall be so much graced by Christ, they shall be honored before all men, and Angels.

3 The condition of the sentence, it shall be a finall sentence, neuer to bee reuoked, but acknowledged to all eternity.

4 And besides, they shall haue this fauour, that nothing shall bee remembred but goodnesse in good men: their sinnes shall not bee mentioned unto them  
*Math. 25.*

CHAP.

CHAP. XXVIII.

*Of the glory of heauen.*

I Cor. 2.9.

But as it is written, *The things  
wher eye hath not seene, neith-  
er eare bath heard, neyther  
came into mans heart, are which  
God bath prepared for them  
that loue him.*

Hitherto of the *Principles*  
that concerne the Resur-  
rection, and the last Iudgement:  
The *Principles* that concerne the  
glory of heauen follow.

There are foure *Principles* con-  
cerning the glory of heauen.

The first concernes the great-  
nesse of it: It is unspeakable, and  
in respect of us here on earth,  
*incomprehensible*, I Cor. 2.9. as  
in the beginning.

I John 3.2. *Deereley beloued,*  
*now are we the sonnes of God, but*

yet it doth not appeare what wee shall bee, and wee know, that when hee shall appeare, wee shall bee like him, for wee shall see him as hee is.

*Colos. 3.3, 4. For we are dead, and your life is hid with Christ in God.*

*When Christ, which is our life, shall appeare, then shall wee also appeare with him in glory.*

*2 Cor. 12.4. How that he was taken up into paradise, and heard words which cannot bee spoken, which are not possible for man to utter.*

*Reuelat. 2. 17. Let him that hath an eare, beare what the Spirit saith unto the Churches: to him that overcometh, will I give to eat of the Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

*Psalm. 16. 11 Thou wilt shew mee the path of life, in thy presence,*

is the fulnesse of ioy, and at thy right hand there are pleasures for evermore.

Psalm. 31. 19. How great is thy goodnesse, which thou hast layd up for them that feare thee, and done to them that trust in thee, even before the sonnes of men?

The Second concernes the continuance of it, and so it is eternall? and therefore is this Life, called eternall Life, and Immortality, Matthew 25. Verse. 46. And these shall goe into euerlasting paine, and the Righteous into life eternall.

2 Timothie 1. 10. But is now made manifest by the appearance of our Saviour Iesus C H R I S T, who hath abolished Death, and hath brought Life and Immortality unto light through the Gospell.

1 Peter 1 4. To an inheritance Immortall, and undefiled, and that fadeth not away, reserved in Heauen for you, &c.

**2 Cor. 5. 1.** For wee know, that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

**3** The third concernes the cause of it : Heauen is the gift of God, and proceeds only from his free grace, and not for any merit in us, *Luke 21. 23.* Feare not, little flocke, for it is your Fathers pleasure to give you a Kingdome.

**Titus. 3. 4.** But when the beautifullnesse and loue of G O D our Saviour toward Man appeared; not for our righteousness, but according to his mercy hee saved us, &c.

**John 3.16.** For God so loved the World, that hee hath givien his onely begotten Sonne, that whosoever believeth in him, should not perish, but haue everlasting life.

**Rom. 6. 23.** For the wages of sinne

Sinne is death, but the gift of God  
is eternall life, through Iesus Christ  
our Lord, &c.

The fourth concernes the per-  
sons that shall enjoy it : the E-  
lect of G O D onely obtaine  
this glory , *I Corinithians 15.*  
*50. &c. Thus say I, Brethren,*  
that flesh and bloud cannot inher-  
ite the Kingdome of God, nei-  
ther doth corruption inherite incor-  
ruption.

*Reuel. 21.27. And there shall*  
enter into it none uncleane thing,  
neither whatsoever worketh abo-  
mination, or lyes, but they which  
are written in the Lambes Booke  
of life.

*i. Cor.6.9. Know yee not that*  
the uprighteous shall not inherit  
the Kingdome of God? Be yee not  
deceived: Neither Fornicators, nor  
Idolaters, nor Adulterers, nor  
wantons, nor Buggerers, &c.

*Rom. 2 7. That is, to them*  
which by continuance in well do-  
ing seek glorie, and honour,

V 3 and

and immortality, eternall life.

10 But to every man that doth good, shall be glory, and honour, and peace, to the Iew first, and also to the Grecian.

The Vses follow, and are either for *Instruction*, or for *Consolation*.

First, for Instruction: and then the doctrine of the glory of Heauen should worke diuers impressions upon our hearts.

1 Wee should with all earnestnesse importune God, to enable us to behold, by the effectualnes of contemplation, the greatnessse of that felicity is provided for us in heauen: wee are naturally extreamely unable for the contemplation of it, wee should beseech GOD, by his Spirit to force open our eyes, and make us able to stand and gaze with admiration at the glory to come, *Ephesians 1.18, 19. Rom. 5.2.3.*

2 Our hearts should bee fiered

red with an ardency of desire,  
and endeaouer to praise the glo-  
rious and free grace of *G O D*,  
which hath without our deserts  
appointed us unto such glory ;  
wee can neuer walke worthie of  
heauen, till wee be fitted to a dai-  
ly and affectionate prayse of  
Gods loue to us therein : all  
ages should stand and wonder at  
such rich grace, and tender kind-  
nesse of God in *Iesus Christ*,  
*Ephes.1.6. Ephes.2.7.*

Thirdly, it should raise up in  
us a wonderfull estimation of the  
godly, who are therefore the  
onely excellent Ones, because as  
*Princes of God*, they are borne  
heires to so great a Kingdome :  
No meanness of their outward  
condition should abate of our  
reuerence to *them*, that are so  
rich in faith, and heires of  
such glory, *Proverbs 12. 26.*  
*James 2.5.*

And seeing wee must liue  
with them for euer, wee should

chose them as the most happy companions of our liues heere, and receive them, as *Christ* received us to glory, *Romanes 15.*

7. 1. *John 4. 7, 17. &c.* And live in all peace with them, *Ephesians 4. 23.* And for this reason, husbands should make much of their godly Wives, as *beyres with them of the same grace of GOD,* 1. *Peter 3. 8.* And Masters should use with all respect, their Religious seruants, knowing that of the *Lord,* their very Seruants shall receive the reward of inheritance, *Colef. 3. 22,* 24.

Fourthly, it should exceedingly rayse the price of godlinesse, and make us with all hearty affection deuote our selues to wel-doing, seeing there is such an unvaluable gaine that ariseth unto such as with patience and painfulnessse continue in doing good; wee should bee abundant in the worke of the *Lord,* if for no other

ther reason, yet because of the great reward in heauen, *i Cor. 15. 58, Rom. 2. 7, 10.*

Fifthly, it should make us to take off our affections from the World, with disdaine and indignation at our selues, for being so foolish as to settle our hearts on things below : And since necessity enioynes us to use the world, this religious hope should make us use it, as if wee used it not, expressing all sobrietie & temperance, and contempt of those transitory things, and setting our hearts there, where those matchlesse treasures are. What profit is it to winne all this world, if our soules be shut out of Heauen ? and what losse can it be, if we loose this world, and finde our right unto the World to come ? This Doctrine should make us feelingly know, and professe our selues to bee Strangers and Pilgrimes heere ; and to desire to bee no

V. 5                    other

other, then such, as long to bee absent from hence, that wee may be present with the *Lord* in this glory, *1 Cor 7. 31. Colossians 2. 1, 2. Pet. 1. 1. 13. Mat. 6. 19, 20. Matth. 16. 25, 26. Hebr. 11. 13. 2 Cor. 5. 6.*

Sixthly, wee should bee especially carefull to bee all that, that is required unto eternall life.

*What wee  
must doe,  
that wee  
may bee to  
heauen.*

And so in generall wee must bee sure, wec bee borne againe; else *Christ* is peremptory, wee cannot enter into the Kingdome of Heauen, *John 3. 5. Heauen is an inheritance, and therefore wee must first bee sonnes. That glory must penetrate into our hearts by the beames of it, so as we bee changed from glory to glory, 2 Corinthians 3. 18. Wee must enter into the first degree of eternall life, and that is, in this life, wee must beare the image of Christ.*

And in particular, we must distinctly looke to these things:

¶ We

1 Wee must bee carefull to  
bee prouided of the meanes to  
teach us the way to heauen, wee  
must labour for the meate that  
endureth to eternall life, *John.6.*  
27. As knowing, that the prea-  
ching of the Gospell is the pow-  
er of God to saluation, *Roms.1.*  
16. *Roms.10.14.*

2 Wee must seriously studie  
the mysteries of this Kingdom,  
and keep our selues close to pro-  
fitable things, which may edi-  
fie us, *Matthew 13. 11. Titus*  
*3. 8.9.*

3 Wee must purge our selues  
as hee is pure, we must seriously  
and soundly employ our selues in  
the datus of the mortification  
of our corruptions, *I. John 3.3.*  
*And every man that hath this hope*  
*in him, purgeth himselfe, as hee is*  
*pure, &c.*

4 Wee must be sure, that the  
tempter deceave us not in our  
faith : for that is our evidence  
for those things, which are not  
seen,

seen, and that makes them (as it were) present Hebrewes 11. 1. Now Faith is the ground of things which are hoped for, and the evidence of things which are not seen.

I Thessal. 3. 5. Even for this cause when I could no longer forbear, I sent him that I might know of your faith, least the tempter had tempted you in any sort, and that our labour had beeene in vaine.

I. Peter. 1. 7. That the triall of your faith, being much more precious then Gold that perisheth though it bee tried with fire, might bee found unto your praise, and honour, and glory, at the appearing of Jesus Christ.

2 Cor. 13. 5. Prove your selues whether you are in the faith: examine your selues, know yee not your owne selues, how that Jesus Christ is in you, except you bee reprobates?

For by faith, Christ liues in us,  
Galat. 2, 20.

5. Wee must bee sure, we be not ashamed of Christ in this World, and that wee doe not deny him here on earth, but contrariwise, *Matthew 10. 3. Who-soever therefore shall confesse me before men him will I confesse also before my Father, which is in Heaven.*

*Verse 33. But whosoever shall deny mee before men, him will I also deny before my Father, which is in Heaven.*

6. Wee must get the earnest of this inheritance, which is the Spirit of promise, for that will stablish us. *Ephes. 1. 14. 2 Corin-thians 1. 22, 23.*

For when God giues glory in Heauen, then the Spirit of glory rests upon men in this life, *1 Peter 4. 14.*

And the Spirit is our earnest, either by annoyning us with saving graces (for they assure vs as infallibly of this Kingdome, as the Oyle powred on the Kings, did

did assure them of their Kingdome) or by refreshing, and satisfying our hearts in hearing the promises, or receiuing the Sacraments, or answering our Prayers:

But in all this we must remember these things:

1 To do this worke *first*: first seeke the Kingdome of God, *Matth. 6.33.* defer not the time to the last gaspe.

2 To doe it *constantly* : Let him that is righteous, bee righteous still, *Reuel. 22.*

3. Praying in the holy Ghost, and keeping our selues in the loue of God, *Inde 20.21.*

4 To doe it *violently* : Heauen should suffer violence, *Mat. 11, 12.*

5 To doe it *humbly*, renouncing all our owne merits, and ascribing all to the free grace of God, and the merits of Jesus Christ, *Romanes 6. 23. Ephesians 2.8,9.*

For

For heauen is an inheritance,  
and therefore comes by fauour,  
not by purchase; and besides, we  
are adopted children too, and  
not naturall.

6 Hauing finished all things,  
to stand fast, and hope perfectly  
for the grace of God to bee brought  
unto us at the Resuilation of Iesus  
Christ. *1 Peter. 1.13.*

Secondly, these *Principles* may  
serue for singular consolation,  
and so

1 Against the instabilitie of  
this present life, while we looke  
upon our abiding City in Heauen.  
Thus the *Patriarchs* com-  
forted themselues, *Heb. 11.13.*

2 Against the grieve for the  
death of our friends, why doe  
wee sorrow for them, that are so  
happy?

3 Against the many afflictions  
of this life, the feare and care of  
which should bee swallowed  
with the hope of eternall life, as  
these places shew, *Rom. 8. 18.*

*For*

For I count, that the afflictions of this present time, are not worthy of this glory which shall be shewed unto us.

2 Cor. 4. 17, 18. For our light affliction, which is but for a moment, causeth unto us a farre more excellent, and an eternall weight of glory, while wee looke not on the things which are seene, but on the things which are not seene : for the things which are seene, are temporall ; but the things which are not seene, are eternall.

4 Against the feare of death : for these Principles teach us to beleieve that the dead are blessed; Revelat. 14. 13. Then I heard a voyce from Heaven, saying unto me, Write, Blessed are the dead, which hereafter dye in the Lord: even so saith the Spirit : for they rest from their labours, and their workes follow them. And that this death will bee quickly swallowed up of uictorius life, 1 Cor. 5. 56, 57. The sting of death is

sinne

finne, and the strength of finne is  
the Law.

But thankes bee to God, which  
hath ginen us victory through our  
Lord Iesus Christ.

These comforts will bee the  
more abundant, if we consider,  
either the particulars of this glo-  
ry, or the properties of it.

For the first, our glory in  
Heauen may be thus shaddowed  
out.

It consists of perfection of Ho-  
lineſſe and Happineſſe.

Our Holineſſe shall then bee  
perfect, wee shall bee without  
spot or wrinkle, Ephes. 5. 27.  
Gods people shall then bee all  
righteous, Isaiah 60. 21. Thy peo-  
ple also shall be all righteous. And  
this perfection shall bee both of  
Nature and of Action.

In Nature, wee shall be per-  
fectly holy, which may be con-  
sidered in respect of the Holi-  
neſſe,

First, of our soules; Secondly,  
of

of our bodies, thirdly, of our soule and body together.

In our soules there shall be

I Exquisite knowledge ; wee shall then know as wee are knowne, when that which is in part is done away : wee shall no more understand as children, but shall haue our mindes enlightened aboue the knowledge of Prophets and Apostles, in this World : for God himselfe shall bee our euerlasting light, I Corinthians 13.10, 11.12. But when that which is perfect is come, then that which is in part shall bee abolished.

When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childishnesse, or childish things:

For now wee see through a glasse darkely, but then shall wee see face to face ; now I know in part, but then shall I know, even as I am knowne.

Isaiah

*Isaiah 60. 19. Thou shalt haue  
no more Sunne to shino by day, nei-  
ther shall the brightness of the  
Moone shine unto thee : for the  
Lord shall bee thine everlasting  
light, and thy God thy glory.*

*3 Freedom of will,* when all  
the impediments of desire and  
endeauours shall bee taken off,  
which now as fetters hinder us  
in communion with God, and as  
cords hale us after uanity, where  
it shall bee also as easie to doe  
good, as to desire it.

*3 Unspeakeable charity ; our  
hearts being filled with all those  
affections that are now any way  
required in the Word of God,  
either toward God or man, i.  
Cor. 13.8. Loue doth never fall  
away, though that prophesying bee  
abolished, or the tongues cease, or  
knowledge vanish away. What  
is now the life of our liues more  
then to loue and to be beloued?  
This earthly loue is but a sparke  
in comparison.*

*Secondly,*

Secondly, in our bodies, there shall be a perfect conformitie of all the members for the seruice of God and the soule, they shall bee no more weapons of vnrighteousnesse, as they haue beene; *Rom.6.13. Rom.6.19.*

Thirdly, in both body and soule there shall be,

1 The perfect *Vision* of the admirable beauties of G O D, which of it selfe is more worth then the *posseſſion* of the whole World, and this *Vision* of God, shall not onely bee mentall by contemplation, of which, 2 *Corinth.12.1.* but also *corporal*: for *Job auoucheth, Chapter 19. 25.* *For I am sure my Redeemer liueth, and he shall stand the last on Earth.*

*Verse 26. And though after my skinne, Wormes destroy this body, yet shall I see God in my flesh.*

*Verse 27. Whom I my selfe shall see, and my eyes behold, and none*

none other for Mee, though  
my reynes are consumed within  
Mee.

Wee shall then see him perfectly in the creatures, and haue him perfectly in our selues, and behold the Trinity in the glory of it, after a way now unutterable.

2 The perfection of the *Image of GOD* in both : wee shall then bee as hee is, partaking perfectly of the Diuine nature, *I John 3. 2. 2. Peter. 1.4.* which is signified by those pure white garments mentioned, *Reuel. 3. 4. 5. & 6. 11. & 7. 15. & 19. 8.*

Thus shall wee be perfect in Nature.

The perfection of our *Actions* or obedience, shall then bee obtained: we shall then serue God, and loue our brethren without all defect. We shall praise God with the *Angels* to all eternity: for that shall be the mayne outward

ward seruice of God : for pray-  
er shall then cease, *Reuelation 4.*  
*10, 11.*

Thus of the perfection of ho-  
lineesse.

The perfection of happiness  
shall haue in it diuers things.

The first part of our felicity  
is acknowledgement in the King-  
dome of Heauen : which is a  
worke of *Christ*, declaring us in  
particular to be elected of God,  
and his children, & friends. And  
this is more comfortable, be-  
cause wee shall thus be proclai-  
med the heires apparant of hea-  
uen, before God and all his holy  
Angels, *Matth. 10. 32.* *Whoso-*  
*ever therefore shall confesse mee*  
*before men, him will I confesse al-*  
*so before my Father which is in*  
*heauen.*

2 Glorious liberty, reserued  
for the sonnes of God, unto that  
day, of which, *Rome 8. 21.*

And this liberty may bee con-  
sidered two waies, *niz.*

i From

1 From what? wee shall bee  
2 To what? free.

For the first, wee shall then  
bee free,

First from the torments and  
miseries of the damned in hell:  
wee shall haue an eternall dis-  
charge from that most fearefull  
place, which is promised us al-  
ready in this life, Rom.8.1. Now  
then there is no condemnation to  
them that are in Christ Iesus,  
which walke not after the flesh, but  
after the Spirit, &c.

Reuelat. 20 14. And death  
and hell were cast into the Lake  
of fire: this is the second death,  
&c.

Secondly, from the displea-  
sure of God; hee will never bee  
angry with us any more, there  
shall be no more curse, or, Ana-  
temma, Reuel. 22. 3. And there  
shall bee no more curse, but the  
throne of God, and of the Lambe  
shall bee in it, and his seruants  
shall serue him.

And

Thirdly, from sinne, and the power to sinne: our holinesse shall be better then Adams in *Paradise*; hee might sinne, but wee shall bee confirmed, as the *Angels of Heauen*: so as we shall not onely bee free from sinne, but from the possibility to sinne, *Ephes. 5.*

Fourthly, from all aduersary power; we shall never more be molested by Diauels nor by wicked men either spirituall, or corporall. There shall bee a perpetuall triumph without warr, all our enemies shall bee cast into the Lake of fire, *Reuelat. 21.8.* *Reuel. 20.14.* *Reuel. 22. 3.* As we shall not lose a friend; so wee shall not feare an enemy.

Fifthly, from all infirmity in our natures; as from ignorance, and all disabilities, from sorrow, discouragement, hardnesse of heart, feare, and perturbations, *Reuelat. 21. 4.* And God shall wipe away all teares from their eyes,

eyes, and there shall bee no more death neither sorrow, neithet crying neither shall there bee any more paine ; for the first things are passed. And so also from all such graces, as suppose either imperfection in us : such as *Faith, Hope, and Repentance* : or misery in the creatures without us, as *Griefe, Anger, Feare, Hatred*, and the like, *I Cor. 13.*

Sixthly, from all inferiority and subiection, and seruitude, none shall bee under the iurisdiction of others ; all *Oeconomical, Politicall, and Ecclesiastical relations* shall then cease. Wee shall sit downe with *Abraham, Isaac and Jacob*, in the Kingdome of heauen *Matth. 8. 11.*

Seuenthly, from all labour and affliction of life. Their labours shall cease and afflictions shall be cast into the Sea, they shall enjoy an eternall *Sabbath*, the true *Canaan, Revell. 14. 13. Then I heard a voice from Heauen, say-*

X sing.

ing unto me, Write, blessed are the dead which bereafter dye in the Lord, euen so saith the spirit, for they rest from their labours, and their workes follow them, &c.

Heb. 4.9. There remaineth therfore a rest to the people of God, &c.

¶ Theffal. 1. 7. And to you which are troubled, rest with us, when the Lord Iesas shall shew himselfe from Heauen with his mighty Angels, &c And by labours, I understand also all the paines or difficulties wee are at, euen about the seruice of God: for God shall bee all in all.

Eightly, from all shame and blushing: There shall be nothing but honour and praise to all Eternity: whereas in this world the inward shame of some offence imputed, or committed, makes life it selfe many times a burthen, and there is little ease to the minde, but in the remembrance of the day of Christ, when it shall be remoued.

Ninthy,

Ninthly, from all Enuy : Enuy is said to be bitter, *I Cor. 3.3.* But when Charity shall be perfect, then shall that property of not enuying, bee made perfect too, *I Cor. 13.*

Tenthly, from all interruption both in holinesse and felicity; which in this life is grievous, and ariseth many times from good things, and good persons as well as euill.

Eleventhly from all the means of a naturall life, and from the inconueniences too : there shall be no need of meat,drinke,sleep, marriage,araiment,physicke,nor the light of the *Sunne*: For there shall bee no hunger, thirst,heate, cold,darknesse, or the like grievances, but wee shall live as the *Angels of Heauen, &c.*

And so in a word, we shall be free from the first things, *Revelation 21. 4.*

Thus much of what wee shall be free from.

Now followes what we shall bee free to.

first, we shall bee free of Heauen the most holy place. Heb. 10. 19. Seeing therefore, Brethren, that by the bloud of Iesus, wee may bee bold to enter into the holy place.

Paradise : Luke 23. 43. Then Iesus said unto him, Verily, I say unto thee, to day thou shalt be with me in Paradise.

Our Fathers house, Iohn. 14. 2. In my Fathers house are many dwelling-places : If it were not so, I would haue told you, I goe to prepare a place for you.

The new Ierusalem, Reuelation 21. 2. And I saw the holy City, new Ierusalem, come downe from God out of Heauen, prepared as a Bride trimmed for her Husband.

The Heauen of Heauens, which for lightnesse, largenesse, purenesse, delightfullnesse, and all praises of a place almost infinite-

ly

ly excels all this visible world.  
Nor shall the godly bee restrayned onely to heauen, but they shall bee free of the new earth, wherein dwells Righteousnesse

2 Peter 3. 13. But wee looke for a new Heaven, and a new Earth, according to his promesse, wherein dwelleth righteousness,  
etc.

Secondly, we shall be free to the enioying of the happy societie of all the glorious Saints and Angels of Heauen, Heb. 12.22, 23. But yee are come unto the Mount Sion, and to the City of the living God, the celestiall Ierusalem, and to the company of innumerable Angels,

And to the congregation of the first-borne, which are written in Heauen, and to God the Judge of all, and to the spirits of iust and perfect men.

Thirdly, to the glorious presence of G O D, and the L A M B E ; wee shall alwayes

X 3 dwell

dwell in the Kings prefence, Reuelation 21. .3 And I heard a great voyce from Heaven, saying, Behold, the Tabernacle of G O D is with men, and hee will dwell with them and they shall bee his people, and God him-selfe shall bee their G O D with them.

Reuelation 21. 23. And the Citie hath no need of the Sunne, neither of the Moone to shaine in it: for the glory of G O D did light it, and the Lambe is the light of it.

Reuelation 22.3,4. And there shall bee no more curse; but the Throne of of G O D, and of the Lambe shall bee in it, and his ser-vants shall serue him.

And they shall see his face, and his Name shall bee in their fore-heads,

Fourthly, to all the trrasures of Heauen; which are unexpres-sable, shaddowed out by some comparissons; as by beeing free  
to.

to eate of the Tree of Life, Reuelat. 22.2. In the middest of the streete of it, and of either side of the Riuver was the Tree of Life, which bare twelve manner of fratis, and gaue fruite every moneth, and the leaues of the Tree serued to heale the Nations mish, &c.

As also by being free to drinke of the water of Life freely, Reuelat. 21.6. And bee said unto mee, It is done, I am Alpha and Omega, the beginning and the end, and I will give to him that is a-thirst, of the well of the waters of life freely : euен out of a Riuer, that is pure as Christall, Reuel. 22. 1. And bee shewed mee a pure Riuer of water of Life, cleare as Christall, proceeding out of the Throne of G O D, and of the Lambe.

Thus of Liberty.

The third part of our felicity in Heauen, is Maiesty : all the godly shall be there seated as

Prince in Thrones of Maiesty, and Prince-like splendour, beeing crowned with Crownes of glory ; which glory shall be so great, that the Kings of the Earth are supposed to bring all their glory and honour to it, and yet all to little to shadow out this exceeding glory of all the Saints, *Reuel 3.21.* To him that overcommeth, will I grant to sit with mee in my Throne, even as I overcame, and sit with my Father in his Throne.

*2 Timothy 4. 8.* For henceforth is laid up for mee the crowne of righteousnesse, which the Lord, the righteous Judge shall give mee at that day : and not to mee onely, but unto all them also that love his appearing.

*Reuelation 21.24.* And the people which are saved, shall walke in the light of it, and the Kings of the Earth shall bring their glory, and honour unto it.

Which as it imports a perfection.

ction of splendour in eny Saint, so it doth not dissolve the degrees or orders of glory, every man shall bee aduanced in his owne lot, *Daniell 12. 13.* But goe thy way till the end bee; For thou shalt rest and stand up in thy Lot at the end of the dayes.

*1 Corinth. 15. 40.* There are also heauenly Bodies, and earthly Bodies; but the glory of the heauenly is one, and the glory of the earthly is another. Patriarches, Prophets, Evangelists, Martyrs, shall not want their eminency in Heauen.

The fourth is dominion and rule ouer all creatures: that which we lost in *Adam*, shall bee perfectly restored in Heauen, after the last Iudgement, *Reuel. 2.26.* For bee that ouercommeth, and keepeth my Words unto the end, to him will I give power ouer Nations.

The fifth is, possession of all

the pleasures which are at Gods right hand, unutterable ioyes, riuers of pleasures. This is that, which in a sparing language is called the time of refreshing,  
*Act. 3.19. Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.*

*Psalme. 16. 11. Thou wilt shew mee the path of life ; in thy presence is the fulnesse of ioy ; and at thy right hand there are pleasures for euermore. For if the ioy of the godly in this life bee called,*  
*1 Peter 1. 17. A ioy unspeakable and glorious :*

*And if the Lord give them drinke out of the River of his pleasures in this world, as Psalme 36. 8;9 How much more shall it exceed all language in Heauen, called the Masters ioy ?*

The felicities which I haue here mentioned, are for the most part common both to soule and body.

Now

Now there is a peculiar felicity in Heauen, belonging to the bodies of men, which consists in that marueilous transfiguration of them to a condition in respect of qualities, farre aboue what they are, or can be in this world. Our bodies in generall shall bee made like the glorious body of Christ, though on earth they are but vile, *Philip. 3. 21.* Who shall change our vile body, that it may bee fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe.

They shall enjoy eternall health : but of the glory of the body, I haue intreated before, in the use of the doctrine of the Resurrection.

Thus of the parts of this glory.

The *Adiuncts* of it follow.

And so there bee foure things in the consideration of the glory to come, shold much affect us

First, that it is a glory unspeakable.

speakeable, that is, it is so great, that no language on earth can describe it. For though we mention those fore-said parts of it, yet our narrow hearts and mouthes are infinitely strained, in comparison of the full glory of man in these things, *1 Corinthians 2.9 But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, art, which God hath prepared for them that love him, &c.*

Secondly, that it is *certayne*, and we cannot bee disappointed of it : else it were uncomfortable to heare of so much felicity and holinesse, and yet not bee sure to possesse it. The certainty of it, that *G O D*, will bestow such glory, may appeare diuers wayes.

First, there is an *act* or *Ordinance* for it in Gods eternall *Counsell, 2 Timothy. 2.19. But the foundation of G O D remaynes,*

west sure, and hath this Seale; The  
L O R D knoweth who are his :  
and Let every one that calleth on  
the name of Christ, depart from  
iniquity.

Ephesians 1.4. As hee bath  
chosen us in him, before the foun-  
dation of the world, that we should  
bee holy, and without blame before  
him in loue.

Romanes 8. 30. Moreover,  
whome hee predestinate, them al-  
so hee called ; and whom he cal-  
led, them also hee iustified ; and  
whome hee iustified, them hee also  
glorified.

Matthew 25. 34. Come yee  
blessed of my Father, inherite  
yee the Kingdome prepared for  
yon, from the foundations of the  
World.

Secondly, Chrsit purchased it  
with his owne bloud, Ephesians  
1. 14.

Thirdly, Chrsit hath made  
intercession, when hee was on  
earth, unto his Father, that hee  
might

might haue his redeemed Ones to be where hee is, John 17. 11.  
And now am I no more in the World, but these are in the World, and I come to thee, holy Father, keepe them in thy name. -

Verse 24 Father, I will that they which thou hast ginen me, be with mee, euен where I am; that they may behold my glory, which thou hast ginen me: for thou louedst mee before the foundation of the World.

Fourthly, God, hath made us many promises, and giuen us not onely his word, but his oath to assure it unto us, Hebr. 6. 17. So God willing more abundantly to shew unto the heires of promise the stablenes of his Counsell, bound himselfe by an oath.

Verse 18. That by two immutabile things, wherewit is impossible that God should lye, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before us, &c.

Fifthly, Hee hath sealed to it, not onely in the Sacrament, but by his Spirit, which will be our witness, and is our earnest, *Eph. I. 13. Wherein also after that yee beleueed, you were sealed with the holy Spirit of promise.*

Verse 14. *Which is the earnest of our Inheritance, until the redemption of the possession purchased unto the praise of his glory.*

Sixtly, He hath begunne eternall life in us already.

Seuenthly, Christ is gone into Heauen, of purpose to prouide a place ready for us, *John 14.3. And though I goe to prepare a place for you, I will come againe and receive you unto my selfe, that where I am, there may yee bee also.*

*Hebr. 10. 19. Seeing therefore Brethren, that by the bloud of Iesus wee may bee hold to enter into the holy place.*

Verse 20. *By the new and ri-ning way, whiche bes bath prepar-*

*red*

red for us through the Veile,  
which is his flesh.

Thus of the certainty of it.

The third thing, is the eternity of it ; all this glory were the lesse, if it were thought it would euer end : but it shall neuer end : for,

First, nothing of it shall bee lost, or decay.

Secondly, there shall bee no death there : for death and hell are cast into the lake of fire.

Thirdly there shall bee no old age, or withering condition in men that possesse it : it withers not, *I Pet. 1.4. To an inheritance Immortall and undefiled, and that fadeth not away, referred in Heauen for you.*

Fourthly, God being all in all, there shall be no weariness, no fulnesse of affections or faciety, no loathing.

Diuines are wont to shadow out eternity, by the similitude of a little Birde drinking up a drop  
of

of Water out of the Sea. If euery  
tenne thousand yeeres the Bird  
should come and drinke up but  
one drop, yet the Sea might bee  
drye at length : but yet this la-  
sting of the Sea, is nothing in  
comparison to the lasting of the  
glory of Heauen.

Fourthly, and unto these may  
bee added the proximity of it :  
the day of the *Lord* is at hand:  
it were some lessening of  
our happinesse, if it  
were a long  
time to  
it.

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**FINIS.**

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